

THE WORTHY
COMMUNICANT
REWARDED.

L A I D F O R T H
I N A S E R M O N , O N
J O H N 6. 54. P R E A C H E D I N T H E
Cathedrall of St. P E T E R i n E x e t e r ,
o n L o w - S u n d a y , b e i n g t h e 21. o f
A p r i l l , A n n o 1 6 3 9 .

B Y
W I L L I A M S C L A T E R , M A S T E R
O f A r t s , l a t e F e l l o w o f K i n g s C o l l e d g e i n
C a m b r i d g e , n o w C h a p l a i n e o f t h e R i g h t R e v e -
r e n d F a t h e r i n G o d t h e L o r d B i s h o p ' s B a r o n y
o f S a i n t S t e p h e n s , a n d P r e a c h e r a l s o a t
S. M a r t i n , i n t h e s a m e C i t y .

I C O R . I I . 27.

*Whosoever shall eate this Bread, and drinke this Cup of the
Lorð unworthily, shall be guilty of the Body and Blood of
the Lord.*

Aug. apud P. Lumb. l. 4. dist. 9. C.

Non manducans manducat, & manducans non manducat,
quia non manducans sacramentaliter, aliquando manducat
spiritualiter, & e converso.

L O N D O N ,
P r i n t e d b y R . Y . f o r G . L A T H U M a t t h e B i s h o p ' s
h e a d i n P a u l s C h u r c h - y a r d .



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The Epistle Dedicatorie.

mens Alexandrinus is, ἐγχαΐστος τὸν λόγον χρη-
 ροῦν, is as usefull sometimes as to doe so by the
 tongue; and this instruction by the^e hand, like to a
 wedge of gold beaten into a plate, spreads more a-
 broad, and often with as large emolument to the
 Church, as that which is by lively^e speech, or sermo-
 cination. I may seeme perchance by this to light a
 candle to the Sun, and to cast my spoonfull into that
 vast Ocean of knowledge, which we (though sitting
 upon the very lees and dregs of time for Atheisme
 and ill practice, which with bleeding hearts we view
 abroad, and wonder at) have lived to see make up
 that prophecie of great Daniel, who foretold it
 should [be abound]; and of the Kingly Prophet,
 whose prediction is now at its full height, and ac-
 complishment, God gave the word, and great
 are the company of theⁿ Preachers; when thus
 comparatively I lay me in the ballance, I finde most
 others to preponderate; sith I must on the generall
 audit of my selfe, confessedly, with Paul, bring in
 my account with ^{δοθέν ἐμὸν} and with good Calvin,
 mine empty^e ^{ὁ θεὸς ἦν}, saying of all my best parts,
 and performances as S. Andrew of the five loaves
 and two fishes, ^{ἀλλὰ ταῦτα τί ἐστιν}; alas! ^ἅ What
 are these? They reach not, as I reade of Davids
 later

e ἐπιμένει ἢ
 διὰ τὸ χρηρῆναι
 αὐτὸν (ἐκκλ.)

f ἢ διὰ τὸ
 χρηρῆναι, καὶ
 συνεκκλ.
 Clemens A-
 lex. lib. prim.
 Strom.

g Dan. 12. 4.

h Psal. 68. 11.

i 2 Cor. 12. 11

I am nothing.

k Calvin. Infl.

lib. 2. cap 5.

lect. 13. in fine.

l John 6. 9.

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later Worthies, into the dignity of the ^m former, who did not more outstrip in worth, then Saul did overgrow in ⁿ stature his under brethren, or Zachæus [^o climb'd] up on the Sycamore, o' relooke the company in the way below with Christ: But when againe I meditate, that even a paire of ^p Turtles, and the two ^q Mites, where there was no more to give, were valued by that God (who measureth more by quality, then by ^a quantity) as a rich oblation, and a large additament to the common corban, and the treasure of the Church; and when I think that my little light, though but as a candle, or a glimmering ray of that orient ^b Sun of righteousness, is given, and derived to me, not to be hidden under the ^e bushell whether of covetousnesse, or obscurity, nor to be set under the ^d bed of lazinesse, or sluggish ease, much lesse to be dipped in the liquour of what is [^e called] good, but [^{is}] the worst of fellowship, till it be quite extinct; but as Saint Paul saith even of the commonest gift of the Spirit, that its bestowed, not for ostentation of the haver, but for to ^f profit withall the whole Church; Why should I be shie to pay, though but my ^g rivulet, as in tribute to this Ocean; and to improve, though but my (one) talent, to the best advantage of my Lord and Master Christ, who

^m 2 Sam. 13. 19.

ⁿ 1 Sam. 9. 2.

^o Luke 19. 4.

^p Luke 2. 24.

^q Mar. 12. 42. 43.

^a Non de patrimonio, sed de animo opus ejus examinans, & considerans non quantum sed ex quanto differet. S. Cypri. lib. de opere & elemosyn. sect. 14.

^b Mal. 4. 2.

^c Mat. 5. 15.

^d Luke 8. 16.

^e Isa. 5. 20.

^f 1 Cor. 12. 7.

^g Eccles. 1. 7.

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^a Luke 8. 18.

ⁱ Mat. 25. 28.

^k Gen. 49. 14.

ⁱ 1 Mac. 6. 37.

^m — *Tenuis
mibi campus
arator.*

^{*} *Est illud mag-
ne fertiliteris
opus, Ovid.
Trist. lib. 2.*

ⁿ Ruth 4. 11.

is wont to give to him that ^h hath (and having doth employ) the ⁱ more, by how much more the good alreadie given spreadeth, and doth become diffusive to communitie. I would not therefore with the Spider weave this web to thrust it to a corner, but with the Silk-worme rather spinne my thread so that it might help to cloath at least some younger children of the Church. I must confesse the Presse may now well begin to surfet, and as ^k Issachar to couch down under the burdens of those sons of Anak, those Giant-like voluninous Writers on this my subject: those are your bulky Elephants that with whole ^l castles-full of paper on their backs, occasion the common Readers to keep aloofe; their purse-strings are too weake to tie and hold them, and the acies of their eie-sight bebetated by so too-big objects: I have not written ^m such Iliades after Homer: Many before me have done worthily this ^{*} larger way in Ephratah, and for it are become, as the people in the gates told Boaz, very ⁿ famous in our Bethleem. I have chosen to present my Mother-Church, as Saint Austin did Laurentius, with an enchiridion onely, as having limmed out what is more copiously pourtraied by others, into a smaller draught, and so doe offer it, as were Homers Iliades to that mightie Monarch, in a Nutshell

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Nutshell to her. I must expect (having thus
hoised up my saile to steare amaine). some sur-
ges, some whistlings of your windy spirits, that
like to summer fies will blow corruption on the
sweetest of provision: Wee are fallen into those
times wherein all Sermons are most sure of
censure, most of all unsure of practice; so that
when our Sermon is ended, wee can hardly say
our Sermon is done; wee heare more often of our
owne good voices, elocution, memorie, then of
our hearers holy doings: My hope is not so high
as to please all, nor my intention so factiously
sordid, as to displease any; yet I cannot but
suspect the worst, for that whereas I hitherto
(mine^e age not daring farther) have beene one-
ly as a Standing in a Faire set up before a-
nothers doore, and have beene read but in a
Preface to some bookes published of my fathers
by me; I must now stand alone upon my owne bot-
tome by my selfe: and yet not all alone, but as the
learners hand, though framing characters, yet by
direction of the Scrivener that holds and guides
it, so I have singly vented nothing, or at all steared
the least point farther then as I have beene gui-
ded by the proper starres and synosure of the wor-

B

thiest

o Anno [tri-
cessimo] car-
nis assump-
Salvator ad fir-
gna, & miracu-
la, & doctri-
nam usus est
potestate—
non antea,
quia hac ætate
tempus doctri-
næ insinuatum
est rationabi-
le; & ante hæc
metas perpe-
ram invadi-
magisterium
data est forma;
quia non com-
petit annis im-
pubibus sede-
re in cathedra,
&c. Cypr. de je-
jun. & centur.
Christi, Sess. 1.

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thiest in our Church of England; whose names are now all noted in my margin, which I could not mention in my preaching, lest I should have lost my Sermon in so large quotations. Honoured Sir, amidst the many dangers it is like to meete with, vouchsafe to patronize this my first publick Theologicall Essay by your countenancing of it: I shall [so] lesse feare either the spleen or gall of any Reader. One Plato, saith ^pMarcilius, is worth all Athens else; one pearle out-vies a thousand pebles; one such Meccenas, so acute an Aristarchus of all learning (who approves) beares down before him, like an Indian Hurraça, all the sullen opposition of the whole droves of Momus.

Should I here take occasion to blazon your so many excellent graces, which be like the Spouses flock of sheep which came up from the washing, even-shorne, each one being, not like the Pelican in the wilderness, alone, but every one bearing^a twinnes, and none is barren among them: Should I pen down in this Epistle that those which are in others rare, and singular, are in you but ordinarie and common, I should but make that legible by your owne, which hath long since been visible to the eies of others that have truly known you. But though your various graces (as being all links of one and the same chain) might well claime

p Marcil. Fic-
cin-in vita
Platonis. Unus
Plato plus est
quàm Atheni-
chis populus.

a Cant. 4. 2.

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as those in the ^b Lacedæmonian army, a priviledge all of them to be Captaines, and to lead; yet that which is, as Davids Tachmonite, the ^c chiefe among these Captaines, and which, as King Lemuels vertuous daughter, doth ^d excell the rest, is your humble and admired Patience: This is that bulwarke which as a ^e rocke returnes the billowes of malevolence in froth, and makes the shafts of the meagrest envie to bee split in vaine: This is that which doth, and shall preserve you, as Alpheus, still untainted by the washings of the bitterest ^f Doris, till you salute at last the limpid Arethusa, and sweet fountaine of all blisse. I will assure you, noble Sir, as the great Doctour of the Gentiles told his endeared Corinthians, my heart is much ^g enlarged towards you, and my respectfull thoughts be most voluminous, though now my quill (much like mine oratorie, too jejune and dry) hath thus epitomized my expressions in a line or two.

But I perceive, as Jordan above his bankes, the measure of my affection hath over-swoln the bounds of an Epistle: What remaines now, but that I must implore the favours of Heaven on you, and that you may still persist to beautifie the seat, you sit in, to credit the West, and to adorne the Gospell: Mee,

^b Scholiast. in Thucyd.

^c 2^a Sam. 23. 8.

^d Pro. 31. 29.

^e Mat. 7. 25.

^f Sic tibi cum fluctus subterlabere Sicanos, Doris amara suam non intermiscat undam. Virg. Eclog. 10.
^g 2 Cor. 6. 11.

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both your selfe, and your so rarely vertuous consort, (a genuine branch of a most holy, and devout stocke) shall ever have, though your meanest friend, yet one that hath resolved to print himselfe

Your most true honourer,
in my faithfull obser-
vances much devoted,

Exon. May 11.

1639.

WILLIAM SCLATER.



THE WORTHY
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JOHN 6.54.

*Who so eateth my flesh, and drinketh my bloud,
hath eternall life, and I will raise him up at
the last day.*



AFTER some agitation of thoughts, what most opportunely I might this day entertaine your noble audience withall, at length I fastened on this Text; which is that sacred Map, in which we have compendiated the

B3

summe

summe of those choice favours from above, that now this glad some anniversary of our Saviours all-glorious Resurrection hath occasioned to his Church : For now we have more solemnly, and more generally renewed our Covenant with our God, and received the Seale of all our pardons in the blessed Sacrament: Now also hath the all-powerfull arising of our Head Christ Jesus, carrying away in triumph (as ^a Samson did the gates of Azzah on his shoulders) the bars of Death, Hell, and the Grave (and all this to [assure] his members of their complete ^b justification before his offended Father, yea, of their sure possession of eternall blisse) offered it selfe unto our meditations. We are (too many of us) as Christ said unto the two Disciples, (whereof the one was named Cleophas, and the other one Ammaon, as ^c St. Ambrose; or Nathanael, as ^c Epiphanius; or else S. Luke himself, the Writer of the story, as ^d Hymo, Lyranius, and Theophylact opine) to these two (what ever was the others name) going to Emmaus; we are, I say, *Βοηδεις τῇ καρδίᾳ*, ^a slow of heart to beleieve, at least wise, through want of a more

a Jud. 16. 3.

b Rom. 4. 25.

c Epiphanius.
her. 23. ad sc.
nem.

d Luk. 24. 25.

more earnest taking-heed unto the things we heare; so sieve-like are our memories, that they doe *ἀπορρέειν*, as St. Pauls word is, let slip, and to run out as leaking vessels, what should better be retained. Wherefore as the Manna, on the Jewish Sabbath, being ^f laid up in a pot, was rendred sweet and fresh for use; so, that we may not, as ingratefull Israel, so soone^b forget the wonders of the Lord, so marvellous in our eyes, but rather on the contrary; as Ophir, in the dayes of Solomon, was the place for gold, because the most and best was there; so went I for a seasonable Text herefore; to this golden and beaten chapter (as well travelled in this kind, as Ophir was for gold) because here was the richest veine to furnish such an occasion: thence have I extracted a small modell for my building, the two chiefe Pillars of which building, as ^h *Jachim* and *Bôaz* in Solomons Temple, are the two maine Articles of our Christian faith, *viz.* the resurrection of the dead, and the life everlasting: And that which, as *John* Baptist did to Christ, fore-runne^tth, and ⁱ prepares the way to solid comfort

e Heb. 2. 1.

f Exod. 16. 24

g Psa. 106. 13

h 1 Kin. 7. 21.

i Mal. 3. 3.

comfort in them both, is, to eat the flesh, and to drinke the bloud of Christ; whose flesh is meat indeed, and whose bloud is drinke indeed, verse 55. [ἀληθῶς] ἐσθίει, & [ἀληθῶς] πίνει. [indeed] because no food in shadow, or in type, but truely, and in substance; [indeed] because not provant for the body, but spirituall nourishment of the soul; [indeed] because not ^k perishing with the using, but an heavenly viond, a food ^l commending us to God, and nourishing up for ever unto life eternall: These four then, *viz.*

^k Col. 2. 22.

l 1 Cor. 8. 8

The division.

1. The manducation of the flesh of Christ.
2. The compotation of the bloud of Christ.
3. The resurrection of the body: And lastly,
4. The possession of eternall life; the certain issue of the other three.

These foure, like the foure rivers in the garden of ^m Eden, doe all spring from the pure fountaine of this Scripture, and must now flow abroad into so many severall streames of discourse, which in their present spreading shall make glad, I hope, this City.

m Gen. 2. 10.

City of God : The same hand that gave the opportunity, vouchsafe to give successe to this businesse.

Whoſo eateth my fleſh , and drinketh my bloud, bath eternall life, and I will raiſe him up at the laſt day.

I ſhall begin in that ⁿ order which the Text preſenteth the parts in , and in the former generalls obſerve , 1. The gueſt invited to this heavenly Feaſt [^o] *Whoſo* , or, as the Genevians render it, *Whoſoever*, anſwering to that [^o] in Saint ^o *Paul*, the parallel Scripture unto this , 1 Cor. 11. 27. 2. The proviſion made to entertaine theſe gueſts, the fleſh and bloud of Chriſt, for meat and drink. 3. The two actions , with their relation to their ſeverall object, [^o] the fleſh, and [^o] the bloud of Chriſt. 4. And fourthly, the conjunction of both theſe together (for which cauſe I called it a compotation) not fleſh onely without bloud , but bloud alſo as equally as the fleſh ; and both reſpectively to the [^o] in the beginning. Of theſe in their order.

This [*Whoſo*] is not either ſo univerſall,

C

or

n Singula
quæq; locum
teneant dicen-
da decenter.
*Horat. de Arte
Poetica.*

O I Cor. 11. 27

The firſt parti-
cular.

or indefinite, that *pell mell* promiscuously, by vertue of [it] all commers, or intruders were to be admitted to this sacred soules-re-past, (though it be true, that every worthy and accomplished guest may take [^p freely] of the heavenly Supper, and without cost; Come, saith the Prophet, eat ye that which is good, and let your soule delight it selfe in fatnesse, and all without money, and without price, Isa. 55.1.2.) — *Procul hinc, procul ite profani*: For if he that thrust himselfe in without his ^a wedding garment to the Kings Feast, was shamefully bound hand and foot, and cast into outer darknesse, where there was weeping and gnashing of teeth; if there bee a *Nolite sanctum canibus*, ^r holy things, and pearles be interdicted unto dogges, and swine, unto persons of a currish, and swinish disposition, that still, as ^a Peter saith, are turning backe to their vomit, and to their wallowing in the mire of all impenitency:—Was a beast slain for touching the ^b mount? and shall not a person that is embutished, and sunke below his *species* in vile affections, bee punished for touching that Table,

p Isa. 55.1.2.

q. Mat. 22.11.
13.

r Mat. 7.6.

a 2 Pet. 2.22.

b Heb. 12.20.

Table, where the Lord is present? Loe! He that eates Christs flesh with a soule mouth, and receives him into an uncleansed and sinfull soule, doth (as one saith well) all one, as if he should sop the bread he eates in dirt, or lay up his richest treasures in a sinke: No such unworthy and undressed guests are to touch here; yea, if they should, all that they eat or drinke, is but sure^e judgement, and damnation to themselves, by such a presumptuous imprecation laying themselves open to the strokes of Gods displeasure; of which *Nadab* and *Abihu*, in a parallel case, are exampled out for our warning, being suddenly destroyed for offering^d strange fire at Gods Altar: and no lesse are those endangered, that present strange souls, and a false faith at Christs Table; for surely, as *Moses* said to *Aaron*, God will be^e sanctified in them that come nigh him: Wherefore our Saviour, whose essence was Purity it self in *abstracto*, when he meant, though not to lay downe any thing w^{ch} he had before, to wit, his Divinity (save only, as ^f*Pantoleon* hath it, Τὸ τῆς θεότητος ἐν ἡμετέροις μορφήν πεπλάσας ἀζώμα, in the

c 1 Cor. 11. 29

d Lev. 10. 2.

e Ver. 3.

f *Pantoleon*,
tract. de lumin.
sanct. pag. 587.
in patrum pa-
rochis.

act, and time of his exinanition, he seemed awhile to shadow the manifestation, and as it were to hide the glorious splendour of the same) yet to assume unto his divine Person another Nature, and that not of Angels, for [some] of them stood, but of Man, whose [whole] *species* was quite lost, as say the School-men, in the fall of *Adam*: In this his incarnation, or assumption of his humanity, he chose the wombe of none but of a pure Virgin to be lodged in; for as no uncleane thing can enter into the kingdome of Heaven, no more would the King of Heaven enter into any uncleane thing: hee was a Lamb without ^h spot, or blemish, and could not therefore enter into a leprous soule; yea, his very body, and his flesh so pure, that those two noble Converts of his, *Joseph* of *Arimathea*, and his night-Disciple *Nicodemus* thought it fittest, as *Primasius* noteth out of *St. John*, to be wound up onely in [linen] cloaths, and with sweet spices and fragrant odours, to be interred in a [new] sepulchre; never soyled by a sinfull body, *Joh. 19. 40, 41.* And when himselfe was now about to give this

h 1. *Pet. 1. 19.*

i 2 *Joh. 7. 50.*

this same body of his in Sacrament, at the first institution of his last blessed Supper, unto his Disciples, its noted by the same Evangelist, chap. 13. 4, 5. that he riseth from supper, that is, if I misconceive not, from the second and common supper (now begun) next to the eating of the Pascheover, which was the first and legall supper, which the word [ἐγείρεται] rising up, partly intimates: For the legall Pascheover, as we may gather from Exod. 12. 11. was to be eaten [standing] with staves in their hands, and at which [common] supper it was, before it was wholly ended, that Judas ate the sop, and had his traiterous hand with his Master in the dish: after which sop (no Sacramentall sop, as I beleeve, with aⁿ learned Professor of Divinity a member of this Church) immediately he went out, Ver. 30. to doe that work of darknesse, for to serve his truest Master the Prince of Darknesse, in betraying the ° innocent bloud of the Prince of light, into the murderous hands of the Children of Darknesse: He went out, and it was Night, that is, saith

n Dr Kellie
Canon Residentiary in his booke
entituled, Tricenisium Christi,
not now:
full of soliditie,
then curiositie
of all great
learning: now
pregnant: and
ready to be
delivered from
a well-furni-

shed Librarie into publike. o Matth. 27. 4.

Alcuinus, He, Judas himselfe, was so personally, and in abstracto, he had a soule within so foule and blacke with this deed of darknesse: I say, from this second and common supper (thus begun) and before the institution of the third, and last holy supper, which was not till after he sate downe again, upon the ablution of his Disciples feet, and after too, that Judas was gone out for to betray him; which ^p Beza noteth from the adverb [ὁθέως] ver. 30. [Immediately] hee went forth, that is, immediately after the sop, taken from the dish in that common supper, (for where is the Sacramentall bread called a sop? or at least, τὸ ἑμψύον [ἐμβλαπτόμενον] a [dipped] sop, as this is said to be, ver. 26?) I say, once more, from this second, and this common supper Jesus riseth, and laid aside his garments, and took a towell, and girded himselfe; after that, he poureth water into a bason, and began to wash the Disciples feet, and to wipe them with the towell wherewith he was girded. The maine passage in this Scripture that I mind for my present purpose, is the [washing of the Disciples feet]

p Beza ad
Joh. 13. 20.

Joh. 6. 26.

feet] : and yet because we cannot baulk that Theological Maxime here, w^{ch} saith, that *omnis Christi actio nostra est instructio*, Every action of Christ (onely those excepted which were of ^r miraculous and extraordinary dispensation, which by vertue of the union hypostaticall were done alone by him, in which we cannot, nor ought to strive to resemble) is our instruction, and calls for our observation and imitation, at least, *quantum ad substantiam actus*, though not to be hoped, or attained by us, *quantum ad agendi modum*, as ^r *Alexander Hales* distinguisheth : that is, for the substance, though not the full manner ; or measure of exact performance of the action; (for what comparison ?) Therefore I will first a little touch upon the depending ^r circumstances : First then, he rising from the second supper [laid aside his garments.] For the better understanding of the mystery hereof, we may remember, that the Scripture mentions a threefold glorious garment, that the Lord puts on, as the King of glory, to whom the everlasting ^u doores stand open.

qu. 69. l. de divers. quæst. — Confer Primisium in 1 Cor. c. 15. p. 229 in 8^o.

^r Nos non tenemur Deum imitari in operibus [potestatis] und tene-mur velle non imitari ipsum, quia debemus ei velle soli omnipotentiam. Vide Alex. Hales par. 4. quæst. 33. mcm. 1. Art. 1. p. 827. edit. 1622.
f Alex. Hale, par. 4. qu. 10. p. 298. edit. 1622.

^t Solet [circumstantia] Scripturæ illuminare sententiam, cum ea quæ circa Scripturam sunt p. xcn-tem quæstionem contingentia, diligenti discussione tractantur. August. u Psal. 24. 7.

1. The

1. The first is a garment of strength; Psal. 93.1. The Lord raigneth, he is cloathed with Majesty, hee is cloathed with [strength] wherewith he hath girded himselfe. 2. The second is a garment of honour, and beauty; Psal. 104.1. Thou art cloathed with [honour] and Majesty. 3. A third is the garment of light; Who coverest thy selfe with [light] as with a garment, Psal. 104.2. All these garments our Saviour laid aside, when he rose up, and came downe from heaven, and put on our ^z vile flesh upon him, (not indeed as ever losing his first glory, but under the vaile of our nature covering the manifestation thereof) by that meanes becomming, as *Esay* hath it, *Deus absconditus*, a God that ^a hideth himselfe; for in stead of strength, of beauty, and of light, loe! the three contrary weeds of infirmity, of humility, of obscurity; He emptied, he ^b humbled himself, saith the Apostle; he hath no forme, nor comelienesse, and when wee shall see him, there is no beauty that we should desire him, a man of sorrowes, and we hid, as it were, our faces from him; He was despised, and wee esteemed

^z Phil. 3. 21.

^a *Isa* 45. 15.

^b Phil. 2. 7, 8.

esteemed him not, *Iſa.* 53. 2, 3. So were all his
[glorious] garments laid by, represented
now by his laying aside of these. 2. Having
laid aside his garments, he next took a towel,
and girded himſelfe, being ſo found in the
form of a ſervant, and in ^d fashion of a man,
that came not to be miniſtred unto, but to
* miniſter. 3. After this, he poureth water
into a baſon; hereby ſignifying, partly, the
cooling of the heat of concupiſcence, by the
^e water of his grace in the hearts of his ſer-
vants, as ^b *Pererius*; and partly ſhewing, as
^h *Ludolphus* out of *St. Auſtin* ſaith, how now
ſhortly he would poure out his blood, and
ſhed it on the ground, for the abſterſion and
cleaſing of their ſoules from the filthineſſe
of ſin, *1 Joh.* 1. 7. 4. All this done, Then
he began [to waſh the Diſciples feet;] by
which action he firſt ſhewed the depth of
his abjection, and likeneſſe even unto the vi-
leſt ſervant upon earth: therefore when
humble and diſcreet *Abigail* would abaſe
her ſelf even unto the meaneſt offices, as ^k *Pe-
ter Martyr* hath well noted; as thinking her
ſelfe unworthy of any higher, in *Dauids*

D

Court,

^d *Phil.* 2. 8.

^e *Mar.* 20. 28.

^f *2 Pet.* 36. 39.

^g *Perer. diſput.*
19. ad cap. 13.
Johan.
^h *Ludolph. de*
Saxon. part. 2.
cap. 54. de vita
Chriſti.

^k *Pet. Martyr.*
loc. commun.
clafſ. 4. c. 11.
ſect. 15. p. 887.

m My Lord
Jof. Hall the
new pecclefse
Bifhop of Exon.
Paffion Sermon.
p. 505. edit.
1617.

n Phil. 2. 6.

o Isa. 45. 8.

p Sulpit. Sever.
lib. 1.

Court, ſhe ſaith, Let thine handmaid be a ſervant to [waſh the feet] of the ſervants of my Lord, 1 Sam. 25. 41. Set theſe two together, The King of glory, the ſhame of men; the more honour, the more abaſement: In the third verſe, St. John ſaith of our Saviour, He came from God, and went to God; Loe! what a diſparity is here; by Nature, God clothed with Majeſty, and eternall glory, equall to God the Father, conſubſtantiall with the holy Ghoſt, now a ſervant, and employed in the loweſt offices of the vileſt ſervant: Who muſt not here cry out with the Prophet, O drop downe righteousneſſe ye Heavens, and let the earth be aſtoniſhed at this: And in the iſſe, thus muſt we apply it: When we addreſſe our ſelves to eat that ſupper, which now was, in this faſhion, about to be intituled by Chriſt, we muſt lay by all thoughts of honour, of place, of all kind of ſeſſe-worthineſſe, if we minde to eat with profit. P Sulpitius much magnifieth the humility of St. Martin, for that he ſometimes miniſtered unto his owne ſervant; others, that Lewis King of France, who was

wont

wont to serve the poore with his owne hands; which thing likewise ¹Nicephorus reporteth of *Helena* the mother of *Constantine* the Great; and ²*Platina* noteth it as a high point of piety in Pope *Leo* the ninth, that seeing a Leper lying before his doore, commanded him to bee layed in his owne bed: But alas! as *St. Andrew* said of the five loaves, and two fishes, ἀλλὰ πάντα τὶ ἐστίν; Alas! ³what are these? when loe! the God of glory humbleth himselfe, as 'twere unto the very dust of scorne, of contempt, of shame; He refuseth not to wash even the very feet of his Disciples: But yet there is a farther mystery in this, which I gather from *Joh. 13. 10.* where our Saviour tells *Peter*, He that is washed needeth not save to wash his [feet,] for by this action of his was not meant onely, in the letter, his conforming of himselfe unto a Jewish custome, who in those hotter climates went discalceated, and without shooes, at least ⁴leaned so at their meales; but, in the mystery, because done at this [time] as the ancients observe, it denoted the abstersion, and washing away, that

q *Niceph. l. 2. c. 21.*

r *Platina in vita Leonis noni p. 171.*

t *Joh. 6. 9.*

o See the Geneva note, at *Joh. 13. 23.*

should be in us, by the waters of teares, and repentance, from the inward affections, which be as the feet of the soule, of that predominant pollution, that as *Shechems* soule did in a luxurious love to *Dinah*, *Jacobs* daughter, doth [^x cleave] too close unto them; so St. ^y Bernard most expressly: summarily then thus, such as that noble Lord ^a *Du Plessis* tells us, that *Christi tota vita salutis schola*, Christs whole life was but the Schoole from whence we must take out the lessons of our practice, and our Saviour himselfe, after these things thus done, saith ver. 15. I have given you an ^{*} example, that ye should doe, as I have done unto you; by laying aside his garments, tutoureth us to put off the ^b superfluities of naughtinesse, our ^c menstruous ragges, our ^d garments spotted of the flesh, and with *Bartimeus*, cast ^e away our sinfull garments, when we rise up, and come to Christ; by girding of himselfe with a towell, which had a respective correspondency to the posture wherein the Jewish Passover was eaten, to wit, with their loynes girded, to ^f gird up the loynes of our mindes; by curbing

x Gen. 34. 3.

y Bern. fol. 35.

F. in sermone

Cana Dom.

a Du Plessis,
cap. 30. de ver.
Relig. in fronce.

* Joh. 13. 15.

b Jam. 1. 21.

c Isa. 64. 6.

d Jude 23.

e Mar. 10. 50.

f Exod. 12. 11.

g 1 Pet. 1. 13.

Luke 12. 35.

curbing of our luxury, and lascivious exorbitancies; and by washing of the feet, to teach us to ^hrinse, and scoure our affections from all nasty defilements, that doe bespot and beweat the soule, rendring it loathsome to the eyes of the ⁱall-pure God: which was also typed in those ^klavers set before the Temple, wherein the Priest was first to wash, before he entred: And to what end served all those Leviticall Purifications in the mystery, but to this same purpose? The *superficies* indeed of the ceremony lay in the outward washings, but the morall intelligence, as the Schoole calls it, eyed the inward rinsing of the soule, and ⁱconscience from sinfull impurity; and for this cause also some have thought that amongst other wood the Lord chose out unto himself for an offering, ^mShittim wood, and thereof enjoined the ⁿArk to be made up; *Ligna Setim sunt* * *imputribilia*, for that its thought to be a kind of Cedar, that admits not easily of a rotting; no more must any soule allow himselfe in any sinne, that in the issue sokes, and rotteth out the soule: Christ owneth no such mon-

D 3 . dring

h 2 Cor. 7. 1.

i Hab. 1. 13.

k 2 Chron. 4. 6.

l Heb. 9. 14.

m Exod. 25. 5.

n 1. 17. 10.

* Vide Pe.

Lumbard. 1. 4.

dist. 8 in fine.

dring guests, nor bids them well-come at his Table.

Wherefore this [o] or, *Whoso*, or, *Who-soever*, do here stand as *Abraham* in his Tent, in the^o doore of this Text, seeming to invite all passengers, and to call in all commers to this heavenly repast upon the flesh and bloud of Christ; yet this must be restrained onely unto such as be found^p worthy, and, as the five wise virgins, have their lampes all^q ready-trimmed, and prepared for admittance: I could here take occasion to reckon up those fiftene kinds of persons, which (during their ill-disposed state) are excluded by the^{*} Schoole-Divines; but I would gladly keep my selfe unto the rubrick of my houre.

Its true, what^a *Granatenfis* here observes, that the worthinesse notwithstanding of these guests of Christ, is not to be measured by the nobility of descent, nor ignobility of condition, neither by pompe, nor poverty from without: Our King Christ Jesus hath a Kingdome indeed, but its not of this^b world; therefore the dignity of his guests is to be measured, as the Kings daughter in the

o Gen. 18. 1.

p Mat. 22. 8.

q Mat. 25. 7.
10.

* Vide Rayn-
vium de Pisis,
tom. 1. Pantheo-
log. cap. 17. in
Eucharistia,
a Granatenfis,
tom. 2. concio de
Temp. concio 4.
in cena Dom.

b Joh. 18. 36.

the Psalme, by what nobility they have
 [within,] by what lustre of graces their
 soules are adorned with [there:] if they
 have^d single eyes, that is, mindes clearly in-
 formed with knowledge, enough to^e dis-
 cern the Lords body from ordinary refection-
 ons; else, as^f *Bartimeus*, they are deformed
 in their sight: if they have cleansed affecti-
 ons; else, they are as *Mephibosheth*,^g lame in
 their feet: if they have^h edifying discourse;
 else, as that Stutterer in the Gospel, they have
 anⁱ impediment in their speech, and the
 strings must first be loosed: if they be ready
 to^k distribute; else, as *Jeroboam*, they bee^l
 shrunke up in their hands: if free from all
 sinnes mortall, wounding and wasting the
 conscience; else, as those Lamesters at the
 poole of^m *Bethesda*, they are too ulcerous,
 and full of sores, to be entertained by this
 King: Go, saith the Lord by *Malachi*,ⁿ offer
 the lame, and the sicke, and the torne, offer
 these unto thy Governour, will he be plea-
 sed with thee, or accept thy person? Lo! thus
 it is, when wee come with maimed
 soules, we pollute the * Table of the Lord,

c *Psal.* 45. 13.d *Mat.* 6. 22.e *I Cor.* 11. 29f *Mat.* 10. 46.g *2 Sam.* 4. 4.h *Eph.* 4. 29.i *Mat.* 7. 32.
35.k *Rom.* 12. 13.l *I Kin.* 13. 4.m *Joh.* 5. 3.n *Mal.* 1. 8; 13.
14.* *Psa.* 13.

we

o 1 Cor. 11. 28

p 1 Cor. 11. 31

q Jer. 17. 9.

a Luk. 15. 8.

b Heb. 12. 1.

c Col. 3. 5.

d Gal. 5. 24.

we cannot be accepted at his sacred boord. Wherefore, to close up this point, let me exhort you all, as S. Paul doth his °Corinthians, δοκιμαζέτω ὁ ἄνθρωπος ἑαυτόν, let every particular man examine himselfe, and, as the word imports, put himself upon the tryall. Examination is the eye of the soul, by which reflexively it seeth it selfe, and knoweth what it hath done: Other meates, saith St. Chrysostome, are, ere they be taken, to be first proved, lest they hurt us; but here, lest this heavenly meat prove noxious to thee, thou must first goe prove [thy selfe:] Judge your selves therefore, Brethren, that ye be not judged of the Lord: let us be impartiall in the scrutiny of our hollow, and ^a deceitfull hearts; and, like the woman that sought her groat, in the Gospel, light up the candle of our best faculties, and leave no corner of our soules ^a unswept, till we have found out that sin of our soules, that doth, as Paul speaks, so ^b easily beset us, and, as that Jebusite in Canaan, that will not out of our coasts; and when we have discovered it, to ^c mortifie it, and to ^d crucifie it, with the affections, and lusts thereof:

thereof : And as the special sacrifice that was offered upon the Altar in Jerusalem, was wont diligently to be looked into by the high Priest, and his Ministers, to spy out the blemishes, or otherwise, of it, before the actual oblation, so let us. S.^c Clement in his Epistle to the Corinthians (a late, and * genuine monument of antiquity set forth) hath expressed it to the life thus, [μωμοσκοπιῶν] ὁ πρεσβυτέρω δὲ τῷ Ἀρχιεπίσκοπῳ, καὶ τῷ λατρυγῶν. which word is interpreted by * Philo Judæus thus, [μωμοσκοπίης] ὁνομαζοῦσιν, ἵνα ἀμωμα καὶ ἀσυνῆ πρεσβυτέρῳ τῷ ἑαυτῷ παρὰ ἑαυτῶν. it implyeth such a disquisition, so exact, as if *Momus* himselfe with a Lincian eye, were to come after, hee should not finde a thing to carpe at, in the very entrails of our sacrifices of our soules : The same word is used by St.^c Chrysostome, upon this occasion of pre-examination, διδοχὴν πανταχόθεν [μωμοσκοπιῶν] ὁ δὲ ἑαυτῷ καὶ ἡμῖν, &c. Thus we [should] doe from the bottome of our soules : wherefore cleanse your hands you sinners, and purifie your hearts ye double-minded. Thus if we doe, at least

c S. Clement.
epist. ad Cor.
pag. 3, 14.
* See Mr. Mede
Serm. of the re-
verence of Gods
house, p. 14.

c Philo Judæus
deci. i. 10.

f Chrys. Hom.
20. in Rom.

g Jam. 4. 8.

E

in

* Tota vita
boni Christiani
est sanctum
desiderium.

in * desire, and endeavour, we then come under this same [o] *Whofo*, in my Text, and are the men, whosoever we be for externall condition in state or place, that be all invited hither to eat, and to drinke, and that of no meaner cheare then the very flesh and blood of Christ Jesus himselfe.

And thus I passe from the guests, unto the provision made ready for them, the flesh and the blood of Christ: [*Whofo*] *eateth my [flesh] and drinketh my [blood].*

Η σαρξ, & τὸ αἷμα, *Flesh and blood!* these are strange cates to make a banquet of. We read in the Scripture, that ^h flesh and blood cannot enter into the Kingdome of heaven, (but that's meant of flesh corruption, not of flesh the substance, as the words ensuing shew; for as there is Iron, so the rust of Iron) how much lesse shall he that [*feeds*] upon it for his food? *Satia te sanguine, quem sitisti*, saith *Tamyris*, as I remember, in ⁱ *Justins* history, to *Cyrus*, when his head was off, and cast into a vessell full of blood, Now surfet on that blood which thou so much thirstedst after. It was a law of Gods owne en-
acting

The second particular.

h 1 Cor. 15. 50

i Justin. hist.
lib. 1.

acting, He that sheds ^k mans blood, by man
 also shall his blood be shed. *My flesh, and
 my Blood!* Surely what the Israelites said of
 Manna, when first they saw, and tasted it,
 crying out in admiration, ^l *Man-hu*, What is
 this portion, or meat prepared for us? for
 they wist not, saith *Moses*, what it was; so
 may many a man that knowes not how to
 discern the Lords Body: such an one is apt
 to thinke, with that monster *Cacus* in the
 Poet, who from his wickednesse in abstracto,
 had his name [*Kaxos*,] saith * *Servius*, that
 nought but * mans flesh must be drawn in-
 to his den; and as some savage Cannibal
 professing anthropophagie, as some *μωδον-
 δεσπος*, man-hating *Miso*, some *Minotaure*,
 or bloody * *Atreus*, or the like prodigies of
 nature, that man was made to be ^m taken, as
 St. *Peter* saith of brute beasts, and to be de-
 stroyed, and as the ⁿ Levites concubine, to
 be chopt in pieces. Thus surely may your
 dull Capernaïtes, and unilluminated men
 imagine; for so they strove among them-
 selves, saying, How can this man give us his
 flesh to eat? John 6.52. yea more then so,

^k Gen. 9. 6.

^l Exod. 16. 15

* Foribusq;
 affixa superbia
 ora [virum]
 tristi pende-
 bant pallida
 tabo. *Virg. A-*
neid. 8.

* *Servius* id.
 fol. 509.

* *Sen. Traged.*
 in *Thyeste.*

^m 2 Pet. 2. 12.

ⁿ Judg. 19.

ver. 60. many, even of Christs owne Disci-
ples, when they heard this, said, *Durus est hic
sermo*, this is a hard saying, who can beare it?
And the very truth is this, its that which po-
sesh nature utterly, and makes her stand, as
he without his wedding garment, in the
Gospel; upon conviction, ° speechlesse.

o Mat. 22. 12.

But though the words, as they are in the
shell, be hard to pierce into, yet when as our
Saviour hath to our hands broken it for us,
we may easily take out the kernell of them.

The main scope
of the Text.

The mind of our Saviour in this Text,
which is but repeated from the former ver-
ses, is, to shew us the sweet effect of the spi-
rituall eating of his body, and drinking of
his blood by faith, above that other orall eat-
ing, and drinking of the bread and wine,
which are but the Sacraments thereof, and
may be taken as well by Hypocrites, as by
True believers. This mysticall partaking in-
strumentally procureth eternall life, after the
resurrection; whereas the other, which is
merely outward, and no more, may yet en-
gage to judgement, and damnation; the
reason is, because the one partakes of the

p 1 Cor. 11. 29

Lord himfelfe, who is the Bread of life, Joh.6.35.whom to know, and with whom to have communion aright, is life eternall, Joh.17.3. The other, onely of the bread [of] the Lord, which hath no vertue, without faith, at all, to procure fuch endleffe bliffe: yea more, *Dum Sacramenta poffunt obefse*, as St. *Austin* truly: when thofe elements of Bread and Wine once confecrated by the lawfull minifter, and changed by that act of his, (duely, and as it ought, performed) though not from their ^a nature, yet in their ufe, which is now become no longer ^a ordinary, but holy, and Sacramentall; when, I fay, they be thus changed in their ufe, then to partake them without faith, endangereth that wortheffe receiver, as thofe lufted-after quailles did the faithleffe; and unruly Ifraelites, unto a speedy and a fudden overthrow, even whiles betwixt their ^b teeth: And yet all this too, not through the leaft defect in Sacraments themfelves, for they have aptitude and fitneffe, in their designation natural; not onely to represent, to declare, and shew as fignes, and to confirme as ^c Seales,

E 3

but

q Neq; enim id Christus egit, ut panis triticeus abjiceret [naturam] suam, ac novam quandam divinitatem indueret, sed ut nos peccatis immutaret, utq; Theophylactus loquitur (in Joh. 6.) [translucementaret] in corpus suum. *Jucl. Apol. p. 41 vol. 16.*

3. 28. ος κορινθ. 2. 13. ταυτα δε σφραγισματα εστιν.

Mat. Apo. 2.

b Num. 11. 33

c Rom. 4. 11.

d 1 Pet. 3. 21.

* See my La.
Grace, fift. 33.
p. 271, 272,
273, &c. & p.
307. & fift.
38. p. 327. mun.
1.
e Dan. 5. 27.

* Tale cuiusq;
sacrificium,
qualis est is
qui accedit ut
sumat; omnia
munda mun-
di. Aug. l. 2.
cap. 52. cont.
Perilian.

* Horat. lib. 1.
cp. 2.

but even as sacred Instruments to ^dSave, and as effectuall meanes, though not by vertue of any *opus operatum*, or [*intention] of the administrer, (both which, as *Bel-shazzar* in the ballance, may bee found too^e light) yet of Gods owne ordinance, to exhibite, and convey the very body and bloud of Christ unto the right receiver: for they be not empty pageants, or naked shewes; not theoricall, but practicall signes, though our grosse Romanists would faine perswade the world that we teach otherwise: But all the ill issue is in the defect of the good * motion of the User: The better the meat, the worse the nourishment, yea the more dangerous the humours, and the drop sic more deadly, if the liver faile in making of good bloud, occasioning the body, like some marish grounds in the midst of a waterish bogge, to swell, and the spleene to puffe, and not dispersing proper spirits into the veines, which may, as twere embroy der the whole body in native, and in azure beauty: * *Sincerum est nisi vas, quodcumque infundis accescit*, saith the Poet, the best wines may sowre, and become unsavoury, if

if the But bee not rinsed ; and the purest
 streames be corrupted through the muddi-
 nesse of the channell. Take a seale , apply it
 to a stone , it makes no more impressi^on of
 its owne image , then those afflictions did on
Pharaohs heart , which was in judgment^e har-
 dened ; but stamp it on the wax , the yeelding ,
 melting , faithfull heart , loe ! this seale of the
 Sacrament leaves there a Character as pro-
 per to the Elect of Christ , as was to *Cesars*
 coyne the ^e image of *Cesar*. Whence is this
 difference ? not from the Seale , that's still the
 same , but from the severall hearts so severab-
 ly disposed , that there is no more agreement
 'twixt them , then there is 'twixt faith and in-
 fidelity , then was between an Egyptian and
 a Shepheard , betweene Christ and Belial ;
 the one , saith *Moses* , is an ^h abomination to
 the other , and betweene the other two , saith
ⁱ *Paul* , there is no Communion : certainly
 its true , *Sacramenta non proficiunt sine bono motu*
utentis.

f *Exod.* 9. 35.g *Mat.* 23. 20,
21.h *Gen.* 46. 34.i 2 *Cor.* 6. 15;
16.

And that this is the genuine purpose of
 our Saviour , namely , under this expresi^on
 of flesh and bloud , to acquaint us , that the
 provision

k Centur. 1. 1. 1.
6. 8. p. 125. edit.
1624.

provision he intends is *Cibus mentis*, and not *Cibus ventris*, is cleare, first in the generall, as the ^k *Magdeburgenses* have observed, from that reply of Christ to his Disciples, to whom this saying was so hard, ver. 63. *It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speake unto you, they are spirit, and they are life; not to be taken, as Capernautes apprehended it, in a grosse and carnall meaning; as likewise by those many equipollent phrases, tending all of them to expresse the same thing, in the former verses: for that which he, in my Text, calleth [flesh and bloud] in the 51. verse, he calleth the living [bread] which came downe from heaven; and, if any man eat of this [bread] he shall live for ever, and, the [bread] that I will give, is my [flesh,] that is, my flesh shall be [as] bread, to nourish the soule unto life eternall, even as the Common bread doth serve to feed the body unto this life corporall: and that the [eating and drinking] is also spirituall, and of faith, is evident out of ver. 40. where the same effect that is here ascribed to eating, and drinking,*

viz.

viz. eternal life, is given unto [believing:] so that these tropical speeches, rightly takē, are convertible; for in this variety of expression, Christ doth but transpose the proposition, as¹ P. Martyr notes; for as^{*} before, he said, *that the bread that I will give is my flesh*; so in the text, his flesh having [eating] adjoynd to it, is in stead of bread, and in equipollency the very same, *utq; corpore editis panē, ita mente vescamini carne meā*. And to clear it yet a litle more, consider we, in the business of the supper, two things, the outward & visible part, w^{ch} the Schools call properly *Sacramentum* (in a more strict acception of the word) and that w^{ch} is inward, & invisible, w^{ch} they term *rem Sacramenti*, the principal thing exhibited in the Sacrament. Thus in the Lords supper, the sacrament is bread and wine, & in the outward part of this mysticall action, we receive this body and bloud but sacramentally; the inward thing, w^{ch} we apprehend by faith, is, the body and bloud of Christ; and in the inward part of this mysticall action, which contains *rem*, we receive them really, and consequently, the presence in the one is Relative and symbolical, in the other, Reall & Substantiall; as that great light of the Church, the deeply-

1 Pet. Martyr.
loc. com. class.
4. c. 10. sect.
34. p. 856.
V. c. 51.

* My Lord
Archbishop
W. Sermon.
1 Cor. 10. 17.
pag. 13. vol. 4.

m Dr Ray-
nolds, p. 652.
conclus. added
to the confe-
rence with
Hart.

n Mat. 3. 11.

* All 3. 21.

learned * Primate of Armagh, hath shewen
us.

And now, would all good moderate
Christians, baulking your wrangling Isma-
elites, being more shy of all that baggage
which the School-men soile Divinity with-
all, out of the Philosophers puddles, and
their own, (as ^m Dr Raynolds truly speaketh;) would they poise their judgements at this
ballance of the Sanctuary, and pray for the
illumination of that Spirit, whose grace in
the operation, is compared to ⁿ fire, by John
Baptist, the nature of which fire is, both con-
gregare homogenea, & segregare heterogenea, (as
in Philosophy we use to speak) both to con-
joyne those things that be of the same, and
to dis-joyne such as be of a differing kinde,
and disposition; would they set faith to feed
spiritually upon the very flesh and blood of
Christ, whose physicall, and naturall body
is personally in the eternall word, locally in
* Heaven onely (the first that taught other-
wise, and brought in the locall presence, even
still on earth, was Scotus, whom Occam fol-
lowed, and both but of yesterday, as our
worthy

worthy^o Field hath shewen us) Sacramentally in the Eucharist, and^p alwayes with the Elect spiritually in the soule: and on the other side, set their bodily mouths to feed upon the outward visible bread, but yet as cloathed too with a Sacramentall relation to the flesh of Christ, symbolically signed thereby: And secondly, if they would follow learned^a Hookers counsell, a worthy instrument in our Church, who wished that men would more give themselves to meditate with silence [what] wee have by the Sacrament, and lesse to dispute of the [manner] (how,) at least considering that successe which Truth hath hitherto had by so bitter conflicts with error in this point: Thus if we could be perswaded, oh what honey might we sucke, as^a Samson from his Lyon, from this blessed Sacrament, for our peace and comfort, which now those bitter waters of Meribah, and strife, running downe so violently in a floud, doe, in a sort, wash off from many a seduced and unbalanced soule! But woe, and alas! how may our mother the Church, well typed in the

o Dr Field cap.
16. in append.
p Mat. 28. 20.

q Hooker lib.
5. Eccles. pol.
p. 357.

a Jud. 14. 9.

b Gen. 24. 22.

c Eph. 1. 22.

d 1 Cor. 10. 16

e Jud. 16. 9.

Arke of Noah; (she is so tossed on the working billowes of windy, yet boysterous spirits) speake out with *Rebekkah*, when shee felt her Twinnes to struggle together within her, *If it bee so*, that I have conceived, ^b *Why am I thus?* what means this strange, and this unnaturall elbowing, and shouldring, and jussling together in the same womb betweene Brethren? Its a lamentable thing to behold, how this holy Sacrament, which was ordained by Christ to bee a bond, by which wee should bee knit together in unity, as being all members of the same one Catholike body the Church, of which none but Christ alone is the mysticall head; (and therefore it is called by Saint Paul, ^d *κοινωνία*, a Communion) should yet from the inconsiderate confounding of those things, which in their owne nature are as different as may be, become as twere the *Samson* to teare in pieces the strongest Wyths of union in the Church: and which is yet the deafnesse of the aspe upon the eares of misse-lead Christians in this divided party, men will not heare
 321A the

the wisest charmings of the best charmer, at least, like those at Babel, they will not, though they ^f may, ^g understand each other, and all by reason of the confusion of tongues and pens, and those pens dipped often so low in vinegar and gall, that as a storm-driven ship upon the rockes, the ribs of the common mother the Church be dashed almost in sunder by the waves of implacable contention.

^f Pro. 8. 9.
^g Gen. 11. 7.

Behold, and wonder; here *Manasses* is against *Ephraim*, there *Ephraim* is against *Manasses*, yonder both against *Judah*: the Papists against the Lutherans, the Lutherans against them, and both against the Calvinists; as if Christ were to be ^h divided, or the truth were more than ⁱ one.

^h 1 Cor. 1. 13.
ⁱ Eph. 4. 5.

The Lutheran, in as much as Christs humane Nature subsisteth not but in and with the infiniteness of the second Person in the Trinity, by vertue of the ineffable union hypostaticall, hath given unto the same humane Nature of Christ a participated Ubiquity with the Divinity, which is every

The Luth. van
confession
tion.

where, at all times, and as Philosophers say of the soule informing the body, its *tota in toto*, & *tota in qualibet parte*, wholly every where, and so with the Sacrament; by meanes whereof Christ is corporally, by a kinde of Consubstantiation (as their word is) [in] or [under] the Sacramentall elements: But this opinion first seemeth to be injurious to the Divinity, as if it were confounded together with it, contrary to the received Creed of ^k *Athanasius*; and withall, it doth indeed overthrow the truth of his humanity: for first, though Christs humane nature was for production extraordinary, for the communication of glory from the Godhead on it admirable; yet the Godhead glorifies that his humane Nature only to be the head, that is, to be the most excellent; and first-borne of every Creature, but not to make it share in the essentiall properties of the Divine Nature it selfe, such as are Ubiquity or omnipresency, immensity, infiniteness, &c. for if so, then the humane Nature were not onely glorified, and exalted, but the very same with the Divinity it selfe; for that

^k One Christ, not by [confusion] of substance, but by unitie of Person.

^l See the worthy M^r Edw. Reynolds cap. 13. meditation on the Last Supper.

that Essence, or being to which the intrinſe-
call, and originally eſſentiall attributes of
any thing doe belong, in the ſame degree,
that they are in it ſelfe, that thing muſt needs
be of the ſame nature with that from which
it doth receive thoſe attributes. Now Gods
infinite Being every where, wholly, and al-
wayes at the ſame time (for he is that intel-
lectuall ſphere whoſe center is every where,
and circumference no where) is an eſſentiall
property incommunicable from the infinite
divine Nature, to the humane Nature, be-
cauſe the humane Nature is incapable of
ſuch an attribute, in ſo infinite a degree; it
being all out (in its owne kinde) as eſſentiall
to its ſelfe to be finite, to be circumscribed
in a place, &c. as it is to the Godhead to be
moſt infinitely every where; and ſo accor-
ding to that Philoſophicall Maxime, *Quic-
quid recipitur, recipitur ad modum recipientis*, there
is too infinite a diſproportion betweene the
finite humane Nature, and the Divine, that
it is not capable of that infinite attribute of
Ubiquity: therefore though *Totus Chriſtus*,
whole Chriſt be every where, by meanes of
the

the union hypostaticall, yet not *Totum Christi*, the whole of Christ, by reason of the confinednesse of his finite humane Nature to one place now in Heaven. In short, Christs Nature by the Union received an extraordinary exaltation, but yet no destruction of its own essentiall properties, for so the Nature it selfe were utterly overthrowne: yea more, by this Gods owne omnipotency is impaired; for howbeit God can do all things Possible, yet they be such all things, *que posse, perfecta potentia est*, say your greatest^m School-men, and such as imply neither any contradiction to his owne Nature in himselfe, no nor to the nature of any Creature, as ^a Zanchy saith, [so] as it was created. If therefore it be the essentiall property, as it is, of the humane Nature to be finite, and so to be confined to heaven as one place, it were a contradiction to Gods all-mightinesse (according to the ordinary oeconomy and dispensation of his providence) to make it, being circumscribed already, to be infinitely elsewhere at the same instant. Christs presence in the Sacrament then being intended of that Nature, wherein

in Vid. Halens.
par. 1. quest. 21.
mem. 1. art. 1.
p. 101. edit.
1622. item P.
Lambd. 1. dist.
42. E.
in Zanch. lib. 3.
de nat. Dei cap.
1. & c.

wherein he was our Redeemer, which was his humane, and not his divine onely; by this that I have said its cleare, that this Consubstantiation of the Lutherans is unsolid.

Next comes in the Papist, and with him brings in his ἀρεσολογισμὸν too, his sleevellesic tale of Transubstantiation, (as a^r profound Prelate calls it;) by others, its named *commemuram*, a meere fictitious, and faigned thing, so the^r Centuriatours; by others, *forminism*, so he who was no more in name then nature the^r *Juel* of his time, in his divine Apology: at the best, we may all stile the tales they have about it, as *Amphilochius* doth those that the Poets tell of their gods,

ἡ μὲν ἱστορία καὶ τὰ θεῶν, ὡς καὶ τὰ ἀνθρώπων, ἡ δὲ φαντασία καὶ τὰ θεῶν, ὡς καὶ τὰ ἀνθρώπων. *Fables, of laughter worthy, and of teares:* I say, I had almost said, μὴ τοῦ ἀνθρώπου, δεισιπάρων διδασκαλία. And this was likewise brought both into the world, and upon the stage by that other fable of the multi-presence of Christs body: and it sounds the better like a tale, because indeed they so much vary among themselves in telling of it: firebrands they have in their^b tayles to burne

The Papistall Transubstantiation.

o My L. Bish. of Exon. self. 18. No peace with Rome.

p Centur. 2. c. 2. p. 37. edit. 1624.

q Juel Apol. p. 40. vol. 16.

a Amphiloch. in Lambis, ad Seleucum.

b Juel. 154.

c Alphonsus d
Castro, L. 8 ad-
vers. her. p. 578

d See Hooker,
l. 5. p. 195. 196.

e Bene (Jund-
dect) antiqui-
tas, Vincen.
Lyrin. cap. 6.
advers. heres.
Confer cum ib.
cap. 9. 25, 26,
27, 29, 41, 42,
43.

f The more an-
cient things, the
more incorrupt.
Bishop Wilson,
preface to the
perpet. govern-
ment of the
Church, pag.
10. vol. 4. and
in that booke
often these two
are coupled
together, viz.
The ancient
and incorrupt
Church and
witnesses.

g Jer 6. 16.

h My Lord Bishop Marston, now of Daresbury, Episc. Dedicat. to King Charles before
the Grand Inquest. 1679

downe the ripe corn-fields of Truth, but yet
as Samsons foxes they are divided in the
heads. Once for all, ^c Alphonsus d Castro (an
ingenuous Romanist, in my opinion) down
right confesseth, that the mention of Tran-
substantiation of the bread into the body of
Christ is rare in ancient Writers; and yet
^d Antiquity, when ^e True, is an admirable se-
der of Truth: so is the word in Tertullian,
Quod primum, verum; the nigher the Primitive,
still the ^f purer, and lesse corrupt: And who
knowes not the old word, *Quid nescis & capio*.
Obtrahit; and the Prophet ^g Jeremies exhorta-
tion, Stand, and aske for the old way, that's
the sure way to finde rest to your soules:
And yet who such ^h a *Zealotes*, and Thrasoni-
call ostentatours of antiquity as these? But
surely this their pleading for the ⁱ New-old-
nesse (as a worthy Prelate calls it) of it, is, as
were the Gibconites pretences of [storne]
shoes, and [mouldy] bread, by which they
fained themselves to have come from [far].
This dreame of Transubstantiation was

and: it is to pull the world back to the

broached

broached, or hammered out at first by one, who was, some say, a Magitian, and was withstood by ^k Irenaeus, and ^l Epiphanius; after urged againe by Pope Leo the ninth, but withstood by Berengarius a Deacon, for which he was condemned as an Hereticke in *Concilio Vercellensi*: and this was betweene the yeares 1049. and 1055. if ^m Platina, in the life of Leo the ninth, faile not in his Chronology: Here he was condemned, after urged by Nicholas the second, and one Albericus a Deacon, to a grosse and shamefull recantation, as the same ⁿ authour reporteth, out of *Lanfrancus*. Betweene this time, and the Councell of Lateran, which was under Innocentius the third (*Anno* 1215.) that great learned Physician and Philosopher *Averroes* lived, and tooke scandall at the whole body of Christian religion for this, as ^o *Espericus* saith: in the yeere 1215. it was decreed first, in the first Canon of the Councell of ^p Lateran, at what time the Greeke Church had severed themselves from them, and was withstood by *Bertram*, the *Waldenses*, ^q *Albigenses* in mul-

le. *Deuot. l.*
cap. 9.
1 *Epiphanius*, her.
34.

m *Platina* in
vita *Leonum*.

n *Idem* in vita
Nicolai secund.

o *Espericus*, l.
4. c. 3. de *E-*
ober, *Adones*,
p. *Carrance*, p.
420. *San. Cap-*
itul. vol. 16.

q See my *Lord*
Bish. Merian,
Grand *Impossibilities*.

cap. 15. fol. 79. col. 6. pag. 398. vol. 1. Grand *Impossibilities*.

a. *Carl. Trident.
sess. 13. cap. 4.*

b. *Chemnit. ex-
am. part. 2. pag.
136, 137. &c.
vol. 4.
c. Gal. 1. 8.
d. Exod. 7. 12.*

e. *Gal. 1. 8, 9.
f. Deut. 27. 13.*

g. *Jud. ver. 3.*

h. *P. Lombard,
1. 4. dist. 11. A.
Si queritur,
qualis sit illa
conversio, de-
finire non su-
ficio.
i. Bellarm. 1. 3.
c. 18. de Eucha-
ristia.*

itudes; till at last it was foysted in among the twenty new Articles, or above, of the Creed of the conventicle at ^a Trent, and forced with an Anathema, as of absolute necessity to salvation to be beleevd by the people. But yet this Doctrine was shortly after by ^b Chemnitius, and since by many other of our own Worthies, discovered to be a piece of another Gospel from *S. Pauls*; and therefore as the serpent of ^c *Arion* devoured the serpents of the Magicians of Egypt, even so that one ^e Anathema of *S. Paul*, must needs condemn all the Anathemas, which they from that ^f *Ebal* of theirs denounce in the defence of that, which is not the faith [*8. a. n. 2. 10. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 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990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.*

Now they snarle much among themselves for the best bone of their expressions herein. The Master of the Sentences confesseth in so great variety his ^h insufficiency to define the right; ⁱ *Bellarmino*; their great Champion, will not have by the pronouncing of these foure words [*This is my body*] any productive, or conservative conversion,

version of the bread into the body of Christ, but by a new-fangled device, an adductive; His reason is, because the body of Christ [was] before this conversion, but not under the species of bread, which is meer Translocation, not Transubstantiation; for if so, there must be a change of one substance into another, and that Christs real and true body is made of the bread, and the bread changed into it, which is properly Transubstantiation, as our most reverend Metropolitane hath shewen aise; and if it be a Translocation, then not *ubique*, and if as a substance under the accidents of the colour of bread and wine, then being a [bodily] substance, it must be *in loco*, and circumscribed, either way its contradiction.

Another of their graver Divines, is *Cornelius Lapide*, the Jesuite, who saith that by the words of consecration, Truly and really as the bread is transubstantiated, so Christ is produced; and as it were generated upon the Altar in such a powerful and effectual manner, *ut si Christus nectum esset incarnatus, per hac verba [Hoc est corpus meum] incarnaretur,*

What Transubstantiation is.

1 My L. Grace
against A.C.
Feb: 3. 8. mo. 4.
P. 32, 33, 8.

in Cornelius
Lapide, com-
ment in Isa. 7.
14.

car, corpusq; humanum assumeret, That if Christ had not yet beene incarnate, by these foure words [This is my body] he should be incarnate, and take an humane body. What is to be mad, if this be to be sober? yea, how doth this grate upon the foundation of the faith of the incarnation?

And surely much of this proceedeth from their not allowing any Tropes, or Figures, (which yet is contrary to the ancient Fathers, of whom notwithstanding they bragge so much) in Sacramentall speeches, though the Scripture abounds this way: so Circumcision is called the Covenant, because it was the token of the Covenant, and the Seal of the same, and in this very businesse of the Supper its most appatent, besides others, in that one place of S. Paul, 1 Cor. 10. 16. [The cup of blessing which we blesse, is it not the communion of the bloud of Christ? The bread which wee breake, is it not the communion of the body of Christ?] In this passage, [The cup of blessing which wee blesse] there are three Tropes: 1. First, the cup, metonymically put for the wine in the cup.

n Gen. 17. 10.
II.
o Rom. 4. 11.

Sacramentall
speeches are
tropieall.

cup. 2. The wine, by a metonymie of the subject, is put for the drinking of the wine.
 3. Its called the cup of blessing, by a metonymie of the adjunct, because it hath blessing adjoynded to it; and that blessing is put for thanksgiving, Prayer, declaration of Institution: as if he had said, The drinking of the wine consecrated, which we blesse, sanctifie, and over which we give thanks, Is it not the communion of the blood of Christ? This interrogation affirmeth with more strength, Yes, it is the communion, that is, say some, the signe; say others, the seale and obsignation; say a third sort, the declaration; and some, the instrumentall meanes of the communion which the true Beleeuer hath with Christ in his blood: so that the sense amounts to this, The drinking of the wine consecrated, is a signe of our communion with Christ; all which is couched under these Tropicaill expressions. Besides, our Saviour, even [after] consecration calleth it the
 * fruit of the vine; and Saime^r Paul [after] too, a bread and cup. Moreover, if we mark it well, the subject of that Sacramental) proposition,

* Mat. 26. 29.
 p. 1 Cor. 11. 26.
 q. Steady Lord
 Bish of Downe
 c. 15. fol. 24. c.
 the 2. p. 403.
 404. Grand
 Inpost.

a Pronomen
[hoc] demon-
stravit panem
materiale[m].
Franciscus Ma-
son noster, l. 5.
de minister. Ar-
glic. cap. 6. p.
604.

b My Lo. Pri-
mate of Ar-
magh, cap. 4. of
the Irish Relig.

c Luk. 22. 19.
& 1 Cor. 11.
24, 25.

proposition, that is, the demonstrative par-
ticle [This] can have reference to no other
substance, but that which our Saviour held
in his sacred hands, viz. ^a *panem materiale[m]*,
to the materiall bread and wine, which are
of so different a nature from the body, and
bloud of Christ, that the one cannot possi-
bly, in proper sense, or but common reason,
be said to be the other: and againe, in the
predicate, or the latter part of the same pro-
positions, there is not mention made onely
of Christs body and bloud, but of his body
[broken,] and his bloud [shed,] to shew,
that his body is to be considered here ^b apart,
not as it was borne of the Virgin, or now is
in Heaven, but as it was [broken] and [cru-
cified] for us; and his bloud likewise apart,
not as running in his veines, but as [shed]
out of his body, which the Rhemists have
told us to be conditions of his person, as he
was in sacrifice, and oblation. Besides,
they are bid to doe this, in [remembrance]
of him: Now ^c [remembrance] is of things
[absent] at least, and if in remembrance,
then (which I note by the way) we may see
whether

whether the Romane Church did ever erre,
or not, when for 600. yeares together it al-
lowed (though since indeed it be rejected)
the sentence of *Innocentius* the first, who en-
joynd the Eucharist to be administred even
unto ^d Infants, who through want of discre-
tion cannot possibly [Remember] what
they are not yet capable to Know. To con-
clude this point, to shew that all this is to be
meant onely in a [^e spiritual] way, and that
this is a ^f sublime, and mysticall banquet, as
even a Jewish Rabbi 600. yeares agoe ac-
knowledged, it is to be noted, that Christ
saith first, [Take, eat,] and then, This is my
body, to intimate unto us, as learned ^g *Hooker*
observeth, that the Sacrament, however
changed by consecration from common
use, yet is never properly to be called the bo-
dy of Christ, till [taken and eaten,] by means
of which actions, (if they bee actions of
faith) that holy bread and wine doe as real-
ly (as meanes and instruments), convey
whole Christ, with the vitall influences that
proceed from him into the soule, as the hand
doth them unto the mouth, or the mouth

blind

H

unto

d Maldonat.
Jesuit. in Joh. 6.
53. & *Essencia-*
us de adorati. eu-
charist. l. 2. c.
12. Idem probat
Binus ex re-
script. Innoc.
Pap. tam 1. con-
cil. p. 585. edit.
1606.
e Joh. 6. 63.
f Convivium
tam [(sublime)]
& tam [(spiri-
tuale)] Rabbi
Samuel Mir-
vis, acinus de
de vivare co-
gis Morochi-
an, ad Rabbi
Isaac, Magistru
Synagoge,
cap. 20. p. 646.
in Parr. *Mauro-*
cor.
g *Hooker* lib. 1.
359.

h Chemnit. qui
supra.

* *My La. of Du-*
resus, quæ supra
p. 403. 404.

i. 7. ad r. l. w.
D. n. s. n. s. m. s.
u. d. u. - m. d. d. v.
3. d. v. a. s. a. n. o. v.
e. p. a. l. e. i. d. u. d. u.
a. s. a. s. Chrys.
hom. 17 in Heb.
k. [Repra-
sentat.] ve-
ri sacri-
cii. P. Lumb.
l. 4. dist. 12 G.
confer Du Mou-
lin, Art. 9. ver-
sus fin. defence
of R. James.

unto the stomacke. Wherefore is then this
so great adoe? Surely ^h Chemnitius sheweth
plainly to be, because the Sacrifice of the
Masse may be supported, asservation, cir-
cumgestionation may be upheld, that the Ro-
mish * Moloch, Christs substance corporal-
ly under the colour, and species of bread and
wine may be adored, and that Christ by this
dreaime, being corporally present, might,
though onely as a sacrifice unbloudy, be con-
tinually offered up upon their superstitious;
I had almost said Idoll-Altars: when yet, the
Scripture tells us plainly, that as men dye but
once for all, no more is Christ offered up,
(save onely Eucharistically, and ⁱ comme-
moratively, and by way of ^k Representation)
but once for all, hylastically and in propitia-
tion; the iteration, and repeating of the sa-
crifice implying imperfection, and insuffici-
ency under the old law, Christs owne ob-
lation of himselfe upon the Crosse, most
complete perfection, because but once for
all, Heb. 9. 27, 28.

And as they are thus grossely out in this
provision it selfe, viz. the flesh and bloud of
Christ;

Christ; so doe they become injurious also to it in the usage of it, They by oblation, as-
servation, circumgestion, and carrying a-
bout, adoration, and the like, prophane it;
Whereas the actions enjoyned to us herein,
are Sacramentall only, expresse in the Text,
by [eating and by drinking,] which is the
next particular, though but in a little mouth-
full of words onely, to bee discoursed of:
Who so [eateth] my flesh, and [drinketh] my blood.

These actions of [Eating, and of Drink-
king] are both of Sacramentall Institution,
and signification, symbolically representing
the inward application of, and as it were the
mysticall mastication, or feeding upon
Christs flesh and blood by faith, which is
the mouth of the soule, and her exercise, and
acts about this mystery, as twere, the very
eating and the drinking of Christs flesh, and
blood. Now this eating is, as Christs body,
to which it doth relate, twofold. 1. Sacra-
mentall. 2. Spirituall: both are required,
but chiefly the spirituall, because the wicked
may equally share with us in the first; and
if we have the second, though necessity per-

*The third par-
ticular.*

I Deu gratiam Sacramen-
tis non alliga-
vit, quasi ab his
illis neque
possit, neque
velit ullos ser-
uare. Pet. Mar-
tyr. loc. com.
class. 4. r. 5. fol. 16.
p. 826.
m P. Lumb. l. 4.
dist. 4. & 9.

n Aug. Tract.
25. in Joh.

o Eph. 5. 16.

p 2d^o n^o m^o e^o
Act. 2. 46.

chance barre us of the first, yet we are safe :
(still remembring the Rule, that *Nuda carentia
non damnat*, but *contemptus*, because that Christ
doth not universally, and alwayes ¹tye, with-
out any exception, his saving graces to the
outward means.) Hence is that of ^m *Leonbard*,
Some, saith he, take both the Sacrament, and
the thing signified with it, so the Elect and
faithfull, in their health, or well-disposed ;
some the Sacrament onely, and no more, so
the Hypocrite ; a third sort, the thing onely,
without the signe, which is indeed the prin-
cipall eating : hence is that knowne word
of S. ^p *Austin*, *Ut quid parat ventrem, & dentem?*
crede & manducasti : Why preparest thou thy
teeth, and belly ? beleeve only, and thou hast
eaten Christ.

Now though I might here take occa-
sion justly to exhort my selfe, and you, to
a frequent partaking of Christ, even Sacra-
mentally too, and so ^oredeem the time of our
freedome herein, because the dayes are evill,
so that we may either be taken from the Sa-
crament, or it from us : we finde that the
Primitive Church was [^p daily] in it, which
made

e Canon Angl.
21.

f Certum habemus quia
Christus resurgens ex
mortuis, jam non moritur,
&c. tamen ne
obliviscamur, quod semel
tactum est, in memoria no-
stra omni anno fit, sc. quotiens
[Pascha] celebratur. August.
p[re]f. in 2. ex-
pos. [al. 21. de
conf. dist. 2. apud
Lumb. l. 4. dist.
12. G.

g Hab. 2. 4. &
Gal. 3. 11.
The fourth par-
ticular,
li S. Cyprian.
scil. 2. de Can.
Dom.

i Rabbi Samu-
el, qui supra
cap. 19. p. 645.

k Thom. 3. qu.
61. Art. 3. ad
3^{um}.

l Hales, par 4.
qu. 10. mem. 1.
Art. 2. p. 223.
edit. 1622.

* Apoc. 22. 18,
19.

istian, who did not at the three great Festivals of the yeere at least communicate: Our own Church hath pressed her children to ^e Three times a yeere at the least, whereof one to be now at ^f Easter: But as for our [spirituall] eating, that must be every day, for else the soule would starve and dye, which liveth not but by the ^g life of faith.

And as Christs flesh must thus be [eaten] by us, so must every good Christian [drink] his blood too, for w^{ch} cause we find a Conjunction coupling themboth together in the Text And both bread and wine too were prefigured in Melchisedech his oblation of both bread and wine to Abraham, Gen. 14. 18. as St. ^h Cyprian, ⁱ Rabbi Samuel, ^k Aquinas, ^l Hales, and many others have well observed. See yet if herein our Romanists be not directly Antichristian, and both wayes run themselves upon the rockes, the dangerous Scylla of ^{*} adding, on the one side, and the engulphing Charybdis of taking away, on the other side; both pernicious. In the Council of Florence (for loe! a deepe silence of this, till that time, in all Antiquity) which

was

was but in the yeere 1200. some 30. yeares
after that *Hugo de S. Viēto*, and *P. Lombard*
had vented their conceits herein, (and they
were the first that made any noise about it)
(as *m D^r Whitaker*, sometimes Oracle of the
chaire in Cambridge, hath shewed us) Then
and There they decree for seven Sacraments,
whereas our Saviour appoints but two.
They might as well have settled 70. times 7.
in the larger acception of the word Saera-
ment, as it signifies the signe of an holy
thing in generall. And now here, they man-
gle the use of these that our Saviour appoint-
ed, allowing the cup only unto the Clergy,
pretending that Christ meant that onely to
the Apostles, then present with him at the in-
stitution; but as well they may say the same
likewise for the bread. But besides the ex-
presse institution of our Saviour himselfe,
under both kindes, and not of the bread
onely in the maine, the wine being by^a con-
comitandy alone consecrated, as some of
them doe tell us, nor onely the Primitive,
but even the whole^a Catholicke Church of
Christ, yea, even the purer Romane too, for
a thou-

m D^r Whitaker
L8. fol. 99. de
paradox. cont.
Durum.

n Per Martyr.
loc. com. claf. 4.
c 10 fol. 189.
849.

o Cassander
consol. Art. 22.
in tit.

p The approved practice of the Saints of God, is equivalent to a precept.

Dr Selater, my father, from 1 Cor. 9. 13,

14. p. 34. filed The Ministers portion, edit. Oxon 1612.

— Illa quæ ubiq; observantur, multum proculdubio valent; ubique, id est, toto terrarum orbe semper observata, &c. Dr Whitak. l. 1. cent. Duræum sect. 16.

q Quando primum vigere cepit in aliquibus Ecclesiis minime constat. Valent. Jof. de Eucharist. c. 10. p. 499. sect. Hæc igitur.

a My L. Grace against A. C. sect. 33. p. 275, 276. num. 13.

b Id. ib. sect. 38 p. 240.

a thousand yeares continuance (which, had there bin no [expresse] appointment, was notwithstanding of a very^p binding observation) did observe it so, as *Cassander*, (one of the chiefest Divines of his time) confesseth; Nor indeed can they themselves shew us^a when certainly the Communion onely under [one] kinde first began; yea, till within these last 400. yeares, which is a very new-antiquity, it had no spreading entertainment: for *Aquinas* confesseth that [under both kinds] was in use even to his times, and he was both^a borne, and dead, during the reign of *Henry* the third of England; and the [one kinde] was decreed but in the thirteenth Session of the Councell of Constance, which is very^b moderne, at least farre downewards from the Primitive and purest Church; so that I have no other hopes to keepe up your attention, with any further discourse herein; then to tell you onely as *Demosthenes* was wont to say to his Athenian auditors, when they grew remisse under his Orations; Here is newes for you; which word [Newes] though it may spur your

your attention in the listening to it, yet it should withall encrease your abhorrence of that religion, which is thus patched together with the fragments of ^c Novelty: for there is no faith, or religion True, but onely That which is Catholike Truely, and properly, which is, and was beleevèd every where, alwayes, and by all; which hath, as *Vincen- tius*^d *Lirinenfis* saith, both Universality, Anti- quity, and unanime Consent of the *whole Church of Christ, which these late upstart devices and ^e doctrines of men, undoing, by consequence, the ancient and pure worship of God, have not.

Sith then, my deare Brethren, these Ro- manists, the onely [Catholikes] as they cry themselves up, (by which one ^g word, as by a *Gorgon's*, or a *Medusa's* head, painted in a shield, they thinke at first sight to terrifie and delude poore ignorant Protestants, as they count most of them, and if they could) sith I say, these be such ^h *Hannons*, to shame us by cutting off at [halves] the best of our spiri- tuall ornaments, as he did of *Dauids* servants

4. ib. f. Mat. 15. 9. g. My L. of Durh. quâ supra c. 15. sect. 1. initio.

c. I will si- cerely promise, that when ever any point of the Religion I pro- fesse shall be proved to be (true,) and not ancient, Catho- like, and Apo- stolike, I meane for matter of faith, I will re- nounce it, &c. See K. James confess. of faith, Art. 23 in fine, exactly.

d. *Vincen. Li- rin-cap. 3. cont. heref. — Con- fer my Lo. Pri- mate of Ar- magh, ser. on Eph. 4. 13 p. 27, 28, 29. edit. 1631.*

e. See *Aug. epist. 18. c. 5. & L. 4. de Bapt. cont. Donat. lib. c. 24. — Confer my L. Grace, against A. C. sect. 21. p. 137, 138. num. 4. — & sect. 38. p. 352. num. 17. initio. — & sect. 39. p. 378. num.*

h. 2 Sam. 10. 4.

i Psal. 116. 13.

Calix salutari-
s, sanguis est
Salvatoris.Bern. tract. de
lib. arbit. &

grati. 2. fol. 289

G. & Illyr p.

126. in verbo

Calix.

k 2 Tim. 2. 25.

l This without
all doubt is
all the infallibi-
lity the Pope
hath, to be sure
to be infallible
in whatsoever
he (would) have
determined:
chiefly remem-
bering the Ceno-
cell's of Con-
stance, and Basle.
See my L. Grace,
qua supra, sect.
29. num. 2. p.
219 & sect. 33
ib. p. 262, 263,
&c.

* Luc. 14. 17.

in a mock, and sith they dare to be so bold, as
to take from you theⁱ cup of salvation, pray
you for their conversion, if God^k peradven-
ture wil give them repentance to the know-
ledging of the truth, and then leave them and
their^l infallible Head (if so they will not re-
turne) unto Gods cup of Trembling, which
shall make them reel, and stagger more with
Terroure, then excessle: And for your selves,
listen to your dearly-loving Saviours in-
vitation, who saith, *Come unto me: If any man
thirst, let him come unto me; and drinke, Joh. 7. 37.
What is this thirst, but a thirst of faith? for
so verse 38. and what is this drinke, but the
precious liquour of his owne blood? for as
hee saith, Joh. 6. 55. in the next verse to my
Text, My flesh is [meat] indeed, so also,
My blood is [drinke] indeed; whereof this
Sacramentall cup, (tendred unto every of
you by us, deare Christians, that be mem-
bers by faith of Christ, according to his
owne appointment and institution) is the
sure signe, and seale, and pledge unto your
soules. For this cause, yee see clearly, in the
Text, that by a copulative, both Eating and
Drinking

Drinking are conjoynd together : what therefore God hath thus joyned together, let no man (much lesse the ¹man of sinne, shortly to be consumed by the ^mspirit of Christs mouth) dare to put ⁿ asunder : and sith both are so placed in the Text, that as the ^o Cherubims on the mercy seat, though they look each to other, yet still turning with their faces to the mercy seat, so both these to the universall particle, that is set in the doore of my Text, to call in all worthy commers ; Loe ! every one, all ye that hunger and thirst aright by faith, come in, and eat, and drinke your fill, saith Christ ; Behold, my owne flesh and bloud stand ready fitted for your best provision : and to set an edge upon your spirituall appetites, see, here is after Supper, eternall life to abide with you, and you with it for ever, and this most fully to bee given at the last act ; for so we read, *ὁ πρῶτος, &c.* *Who so, Whosoever eateth my flesh, and drinketh my bloud* [hath eternall life.]

Hath eternall life.] See here, and note it, No man ever yet lost by his obedience to

l 2 *Thes.* 2. 3.

m *1st Cor.* 8. 13.

n *Mat.* 19. 6.

o *Exod.* 25. 20

The third particular.

p *Heb. 6. 10.*q *Luk. 14. 18.*a *Eph. 3. 17.*

Christ; he is not^p unrighteous to forget it : hee alone is worthy to lose, who when Christ inviteth him, he puts him off with fond^q excuses, and will not come : loe ! here is [life] given, the sweetest monosyllable in the world, and not so alone, but life [eternall :] Had he said length of daies, he had made good the first promise made to the obedience of the morall law, Eph. 6. 3. but in that he names eternall life, see here the complement of all blisse. But I pray note the expression, 'tis in the present tense, [*ἔχει*] not he [shall] have, but he [hath] it : and how so ? because a beleever thus feeding upon Christ by faith, hath Christ himselfe, who is stiled eternall life, Joh. 17. 3. for Christ by faith^a dwelleth in such an one, and he in him, Joh. 6. 56. yea Christ himselfe saith as much, Joh. 11. 25. I am the life, and hee that beleeveth in me shall never dye, for he hath in him life eternall.

Again, if eternall life be here set, as I think it is, as the Reward of faith, then how hath the beleever it already ? *Ans.* In *Spe*, though not in *Re* ; In hope and expectation he hath it,

it, though not in actually complete fruition; and by this hope they are ⁱ saved: Or else they have it, *in arrhabone*, in the ^k earnest, & *in sigilla*, in the ^l seale, and marke of the spirit, which marke is for ever indeleble; it's as a foundation, ^m sure, not to be shaken, no not by all the machinations, or ⁿ policies of Hell it selfe.

i Rom. 8. 24.

k Eph. 1. 14.

l Eph. 4. 30.

m 2 Tim. 2. 19.

n Mat. 16. 18.

But how so, sith they that beleeeve dye?
Ans. What of that? sith he that beleeveth in Christ, though he were ^o dead, yet shall hee live: Dye hee must, because of the statute, Heb. 9. 27. But let not this trouble the beleever; for as Christ is the life, so is he also the resurrection too: and therefore, in the Text, it's added, by way of assurance, that I will raise him up at the last day: and I like * *Beza* his guesse well, that [*et*] here stands for [*et*], that the [*and*] here is a causall note, serving by way of *prolepsis*, or of preoccupation to remove that objection, likely to be raised by a weakling, though a Beleever, Thus: You promise life eternall, and loe! I die, where then is your promise? *Ans.* Why? I will raise thee up againe, at the last day:

o Job. 11. 25.

* *Beza ad locum.*

^p John 6, 39.
40, 44, 54.

The fourth ge-
nerall part.

^q Luke 24. 25.

^r Luke 24. 11.

^s John 20. 25.

^t Act. 23. 6.

^u Ver. 10. ib.

^v Ver. 8. ib.

and if yee note it, at your leisure, you shall finde this speech of the Resurrection no lesse then ^p foure times, in this one Chapter, repeated, to double the observation, and comfort.

And at this saying of a Resurrection at the last day, we may well resume that of the Disciples, *John. 6. 60. Durus est hic sermo*, This is a hard saying, who can beare it? Surely no unbeleeving, meerely naturall man on earth; yea, more then so, the very Apostles themselves were ^q slow of heart at the first to beleeve it; and the reports of those good soules, the women that having seene Christ after his Resurrection, told it to the Disciples, seemed to them as ^r idle tales, aith *S. Luke, cap. 24. 11.* yea, *S. Thomas* expressly protested, that for his part hee would ^s not beleeve it, till he felt him, *John 20. 29.* The Philosophers at Athens derided the doctrine, and made a mock of *S. Paul*, when hee delivered it to them, *Act. 17. 32.* At other times, he was not onely called in ^t question, but in danger almost to be torne in ^u pieces for the same: the ^v Sadducees, a certaine sect in the Apostles

postles dayes, yea rise also in our^y Saviours
 owne time, flatly denied that there was any
 Resurrection, or Angel, or Spirit; for alas!
 the poring eye of ^a Nature was too dimme
 to discerne so high a mystery as this was, so
 farre remote from her best-disposed Organs:
 The wisest Ethnick was no better at this then
 S. Peters ^a *μωωρα* *ζωω*, one that was pur-blind,
 like to a Bat or Owle, or like S. Austins man
 betweene sleeping and waking. That Com-
 mon Principle of, *a privatione ad habitum non*
datur regressus, that from a totall privation of
 life from the Body, there was no possibility
 of a returne, was so fastened in them, that
 like to a first Principle, or a Mathematicall
 Rule, it must be taken True for granted, and
 he that should offer a disputation against it,
 he was, as S. Paul at Athens, to be esteemed a
^b Babler, or as a Naturall Ignare; the ground
 of all is, because this is a businesse meere of
 Faith, to which all Carnall ^c Reasonings
 must give way: in the Naturall man, both
 the *medison*, which is Faith, is wanting, or
 unprepared, and the object, Christ risen,
 stood at too great a distance to bee kenned;

¹ Math. 22. 23.

^a To conceive of
 Divine things
 by Philosophy,
 is no other then
 to take out a red-
 hot Iron with
 our fingers, and
 not with tongs.
 My L. of Exon,
 Sect. 18. No
 peace with Rome.
^a 2 Pet. 1. 9.

^b Act. 17. 18.

^c Thom. 1.^a q.
 1.^a Art. 8. ad 2.^m
 Oportet quod
 naturalis ratio
 subserviat fi-
 dei.

d *Deut.* 34. 1.e *Ezek.* 37. 14.f *Tertul. de pra-*
script. adv. Her.
c. 46, 48, 49, 51
Saturn. Basil-
ides, Carpocrates,
*Cerdon, &c.*g *Polycarpus*
*Epist. ad Philip.*h *Tertul. lib. de*
*Monogam.*i *Lactant. lib.*
7. Instit. Div.
c. 21, 24, 26.

no not so much as *Moses* did from mount
^d *Nebo* the land of promise [a farre off] by
 him; It's the proper work of Gods spirit
 only, as he did those Dead bones in ^e *Ezekiel*,
 (which were a figure of the Resurrection)
 to quicken and enliven his first apprehensi-
 on, and faith for this purpose. Some Here-
 tiques there were, after the Apostles dayes,
 in ^f *Tertullians* time, that were against the
 Bodily Resurrection: the Anabaptists, and
 Libertines of late, were all for the Spirituall
 Resurrection of the soule from sinne unto
 the life of grace in this life, though that good
 Martyr *Polycarpus*, S. *Johns* Disciple, stileth
 such, whether Epicures, or others, ^g *Primo-*
genitos Satanae, the first-begotten of Satan; yea,
 even ^h *Tertullian* himselfe, that ancient Father
 of the Church, after his infection by the he-
 resie of *Montanus*, whom hee stiled his Para-
 clete, and his Prophet; ⁱ *Lactantius* also, and
 divers other Doctores of the Church, having
 a tang of the errour of the Millenaries, these,
 though they granted a Resurrection to bee,
 yet were out in the understanding of it: for,
 mis-understanding that Prophecy *Rev.* 20. 5.
 where

where there is mention of a [first] Resurrection, imagined that there should be a [first] Resurrection of the Just, that should raigne here a thousand yeares even upon [earth,] and after that, a second Resurrection of the Wicked, at the day of the generall judgment: Whereas we know, there shall bee but ^k one [generall] Resurrection of the Bodies of the just, and unjust at the last day; that first Resurrection in S. *John* being to be understood onely of the inward, and spirituall Resurrection of the soule out of the grave of sinne, which, as a body in the grave, lies too much rotting, and corrupting of the soule; for which cause S. *Paul* hath called it the ^l Power of Christs Resurrection. These some then, and divers more that might happely be named, have either flatly denied, or else erroneously mistaken this doctrine of the Resurrection: the more are we all, my beloved, from this meditation bound to thanke our good God, who hath so blessed us, with ^m spirituall blessings in Christ Jesus, that he hath given us better eyes, by means of the vaile of naturall blindnesse removed, to see into this

^k *John*. 11. 24.

^l *Phil.* 3. 10. see
Rom. 6.

^m *Ephes.* 1. 3.

n 2 Cor. 4. 4.

great mystery of godlinesse, and hath let this part of theⁿ light of the glorious Gospel of Christ, in the knowledge of his Resurrection, to shine into our hearts.

o 2 Cor. 3. 5, 6.

p John 10. 18.

q Berz. fir. 10.
de Pasch.

My purpose was not, on this occasion, to dwell at large upon this Common place of the Resurrection now : onely Two things I note, as Principally here intended. First, the Author of the Beleevers Resurrection, Christ himselfe, [ἐγὼ ἀναστήσω], I, Emphatically I will raise him up, What stronger argument of the Divine Nature of our Saviour? Noe [man] (meerely) such, hath ever quickened his^o owne soule, but Christ doth this *Potestative*, by vertue of his own innate Power, for so he saith, I have^p power to lay downe my life, and I have power to take it up againe; and therefore saith^q Bernard, differing Christs from all others Resurrection, *Reliqui suscitantur, solus Christus Resurrexit*: Well may others be [raised,] Christ onely [rose,] hee onely by [himselfe] could conquer death : Wherefore, though the originall word, in Mar. 16. 6: [ἐγὼ ἀστήθην] be passive, yet must it bee understood actively, as a Reve-

rend

rend * Prelate hath observed : This power manifested in Christs Resurrection was prefigured, say ^r *Albinus*, ^r *Julianus Pomerius*, and others greatly learned, in that prophecy of old *Jacob*, *Gen.* 49. 9. where *Juda* is said to stoupe down, and to couch as an old Lyon, and yet, saith the same great Patriarch, as a Lyons whelp from the prey, my sonne, thou art gone up : this is a cleare Type of our Lord and Saviour, who by *S. John* is called the "Lion of the Tribe of *Judah*, who, during the Time of his passion, and his humiliation, seemed to couch as it were, and to lie downe in his grave, as an old and weakened Lyon ; but as a Lyon that is young, in much strength, hee rottzeth up himselfe againe, having broken the bonds of * Death, and Hell in his victorious Resurrection : so that this [taking up] of his life againe sheweth the Truth of his Divinity, and omnipotent consubstantiality, * equall with his eternall Father, and the holy Ghost ; that hee was not *ὁμοιωτός*, onely [like] unto, but verily *ὁμοούσιος*, of the [same] substance with his Father, against that damnable he-

r *Bp. Lake*, on
1 *Cor.* 15. 20. p.
157.

r *Albinus* quest.
in *Gen.*
r *Julianus Po-*
merius, lib. 1.
canti. *Judaos* p.
156. in *Patr.*
maximianus C.

u. *Apos.* 5. 5.

x *Act.* 2. 24, 32.

y *Phil.* 2. 6.

n Hæresis Arrii prorupit, totumq; orbem] in vecto errore turba-
 verat, Sulpic. Severus l. 2. sacr. hist. p. 144. u
 8. cum Druſio.
 o [Ingenuit] totus orbis, & Arcianum se esse miratus est. Hieron. cont. Luciferian. —
 Confer Hooker, l. 5. p. 266. ad p. 274. Et Dr Field, l. 1. c. 10. in medio.
 My L. of Duress, c. 15 sect. 5. p. 368. qua supra.
 Et M^r Worron, serm. 2. in Job. p. 77, 78, & c.
 p Ruffin. l. 1. c. 13. hist. Eccles.
 q Heb. 2. 14.
 a Eph. 5. 30.
 b ἡ δὲ ἀληθία, ἡ ἀληθία, ἀλλ' ἀληθία. Ignat. ad Philip. p. 5.
 c Vide Estium ad cap. 2. in Philip. ver. 7. p. 79.
 d Job. 1. 14.

resie of *Arrius*, under which though the^a world seemed in the dayes of *Athanasius* the Great, in a sort, to^o groane, yet was it condemned in the first generall Councell at Nice, and himselfe at last voyded with his^p bowels, and entrals, as he was about to go to maintaine his blasphemy, his soule out of his body, being smitten by the immediate hand of Divine Justice for his obstinacie herein.

Now as this sheweth the Divinitie, so in that in the former part of the Text, he mentioneth his flesh, and his bloud, it's cleare also that hee had likewise an humane nature too, even hee tooke part likewise, saith the^q Apostle, of the same flesh and bloud with the rest of the children, and so became^a flesh of our flesh, and bone of our bone, and all this too, not in^b opinion onely, and fancie, as the old exploded^c Marcionites and Manichees conceited, ἀλλ' ἀληθία ἑναν, θεο-
 πῆσας, as *Ignatius* saith, but Really, and in Truth; for so the Scripture plainly, The word was [^d made] flesh, Made, I say, and that not brought downe along with him
 our

out of heaven, as the Apollinarian Hereticks imagined, but made out of the flesh of the Virgin Mary: so Saint Paul expressly, Gal. 4. 4. *Factus* [ex] *muliere*, made [of] a woman; for that preposition [ex] or [of] noteth the materiall cause of his incarnation, and that our Lord and Saviour was *substantialiter factus*, as ^d Theophylact notes, made of the very substance of the Virgin; which overthroweth also that Valentinian heresie, which taught that Christ passed onely as water through a conduit-pipe, through her wombe, but took nothing Really of her substance; for St. Paul elsewhere Rom. 1. 3. saith expressly, that he was made [ἐκ] σπέρματος Δαuid, [of] the seed of David according to the flesh; [*Factum*] *propria significatione intellige*, saith * Beza, the word [made] is there properly to be understood, as shewing the very substance of Christs flesh to be made of the very substance of the Virgins: And indeed, had it not been so, he could never have been capable of^f Death, or suffering, thereby to overcome him that had the power of Death, the Devill, as St. Paul disputes most

d Theophylact
1. Mat. 23.

e Beza ad Rom.
1. ver. 3.

f Heb. 2. 14.

g Heb.9.22.

h Job.4.24.

i Heb.9.22.

strongly; the Godhead being, as not passionate (as the Vorstian blasphemie was) so neither passible, or subject unto death, or shedding of blood, & without which yet there was no remission of sinnes possible: Sometimes indeed the Holy Ghost speaking *in concreto* of Christs Person, which had united to it a twofold Nature, by that which Divines call a Communication of properties, that is given to the whole person which is proper onely *in abstracto*, to the one nature. So we read Act.20.28. [God] is said to have purchased the Church with his owne [blood,] Now God himselfe is a^h Spirit, saith the Scripture, and a Spirit, saith our Saviour, hath not flesh, and bones, as yee see me have, Luk.24.39. and if there be no flesh, nor veines to hold and containe blood, which for the remission of sinnes must be shed, then surely there can be no purchase of the Church by blood: therefore that speech and the like, in the language of the Scripture, is to be understood in Trope, or sacred Figure, not strictly, and abstractively; no more then that Text in St. *John* must be, Joh.3.13. where

where Christ speaking of himselfe, as the Son of Man, saith that he [is] in Heaven, when yet he there spake upon the earth, as man, to *Nicodemus*: it must therefore be understood by Communication of properties, and *in concreto*, it being True, that that divine Person which by an admirable union had Two Natures united to its selfe, did, and was thus, or thus, as Gods Spirit in the Scriptures, is pleased to expresse so deep, and great a mystery.

Thus ye see, that if there were no other Texts to prove it, yet from this one the *Dei* *genita*, and Two Natures of Christ hypostatically united to his Divine Person, would bee sufficiently collected. But because this point is hence but *ex parte* only to bee discoursed of, this being rather the *hypothesis*, then the *thesis* of the Text directly; I rather come to shew how, and by what sinewes the Resurrection of Beleevers is from hence deducible; and this is founded upon Two maine grounds. First, because Christ himselfe being the ^k Head of his Church; and every Beleever a lively

k Eph. 1.22.

I I Cor. 15. 20.

m Beza ad
I Cor. 15. 20.n Dan. 12. 2.
o Joh. 5. 29.

lively member of his body, by vertue of the mysticall, and effectuall Union that is betweene the head and the members, as the head is raised, so shall the members likewise. Besides, Christ is as the *Primitie*, the first-fruits, as Saint ¹ Paul saith, wee as the rest of the whole lump; looke now, as the dedication of the first-fruits of their increase did unto the Jewes consecrate, and in a manner sanctifie the whole other increase, even so our Saviour by his Resurrection, hath consecrated unto all his members theirs, *Cum eadem sit ratio primitiarum, & totius cumuli*, as ^m Beza noteth, there being the same reason, by this consequence, of the whole lump, and of the first-fruits. The wicked shall indeed bee rayfed up too, but unto everlasting shame, confusion, and contempt, as ⁿ Daniel, and Saint ^o John say, by the [power] of God, but the beleever, and his True member onely by vertue of his effectuall merit, and Communion: [Γ] will raise him up.

The other thing to be noted, is the Time mentioned for this raising up, τῇ ἐξόδῳ
ἐκ νεκρῶν,

ἡμέρῃ, at the last Day; he meanes, the day of our common^r appearance before him, wherein the heavens being on fire, shall be^a dissolved, and the elements shall melt with fervent heat: Saint Paul calleth it by an *emphasis*, [^a ἐσχάτῃ] τῇ ἡμέρῃ, [that] day, that so remarkable, that so^b great, and dreadfull day of^c account: by Saint Peter it is called the day of the^d Lord; Then it is that Christ will raise up the Beleever, even at the [last] day of the world, after which both day and time shall be no more.

This is a sentence, which like the miraculous wine in Cana of Galilee, is set down as the best till^e last; and is indeed like to King Davids wine, that which maketh^e glad the heart of every righteous man, who if in this life onely he had hope, he were of all men else most^e miserable: For as the life of an unbeleever is like a Tragedie, which is presented in with Musick, and all expressions of jollity, but it goes off usually in a dismall, and a sad catastrophe; so is the life of a Beleever to a Comedie, which though brought upon the stage in blacks,

p 2 Cor. 5. 10.

q 2 Pet. 3. 12.

a 2 Tim. 1. 18.

b Jud. ver. 6.

c Rom. 14. 12.

d 2 Pet. 3. 10.

c Job. 2. 10.

f Psal. 104. 15.

g 1 Cor. 15. 19.

blackes, under sad lookes, soft paces, faint speeches, and such like emblemes of sorrow, yet stay a while, and ye shall see all goe off in mirth and musicke; the righteous, when the other calls for the rockes, and mountaines to fall upon him, and to shaker him from the wrath of the Lambe in vaine, shall at that [last] day, being raised up by his head Christ Jesus, lift up his head with joy, because that his Redemption^h draweth nigh.

h Luk. 21. 28.

i Rupertus ad
cap. 6. Joh.

I will raise him up at the last day: that is, asⁱ Rupertus glosseth, *a congerie aeterna morte mortuorum, ex nomine eum vocans, discernam*, I will segregate him from the whole other masse, or drove, as it were, of wicked men, that shall dye eternally for their impenitencie in sinne, and call him forth by name, and will not bee^h ashamed to owne him then at that last day, who was not ashamed of his reproach, in his warfare against the world, the flesh, and the Diuell here below. So True is that of King David, that if we marke the perfect man, and behold the upright, wee shall finde that the

k Mat. 10. 32,
33.

[end]

[end] of that man is peace; but the Transgressors shall be destroyed together, and the [end] of the wicked shall be cut off, Ps. 37. 37, 38. conferre Eccl. 8. 12, 13. Ps. 92. 7. Mal. 3. 17, 18. Wherefore, let us comfort one another with these words, as well knowing that howsoever the righteous shall be recompensed by afflictions, yet it is but on the [^a earth] saith Salomon, and no farther, the end of their dayes, is the day of the end of all their sorrow, and misery, for ever and ever.

z Pro. 11. 31.

To conclude, let the ^a thought then of our ends, bee still the end of our thoughts: and that our end may bee good, let us bee sure that wee have good ends in all our projects, and our Christian performances, or ^b undertakings, before that last end of all comes, Then shall we indeed be raysed up with joy, and comfort most unspeakable, at that last Day.

a Deut. 32. 29.

b Eccles. 7. 36.

The meanes to accomplish this, is, To propound our Saviours Resurrection as a Patterne of ours, in our spirituall ^c awaking out of the sleep of sinne, by our spi-

c Ephes. 5. 14.

d^r Rev. 20. 6, 7.

e Math. 28. 2.

f Act. 24. 25.
g 16. 29.g Ingressus
flebilis, pro-
gressus d:bi-
lis, egressus
horribilis, Ber.
h Exod. 17. 6.

i Num. 21. 9.

k Rev. 12. 9.

rituall, and as S. *John* hath phrased it, Our
^d first Resurrection: Now before Christs,
 there was an ^e earthquake, so in our Regene-
 ration there is a conuassation usually, and
 a shaking of the soule, a ^f trembling of
 the conscience, through a sight of sinne, and
 of our misery thereby; the day of our se-
 cond, must be like the day of our first birth,
Dies lachrymosa, a Day of ^g Teares, shed in
 contrition for our sinnes past; when wee
 must, as *Moses* did the ^h rock in Horeb, strike
 the rocks of our too too obdurate hearts
 with a rod of remorse, that from thence
 may flow out even rivers, and streames of
 sorrow for our loose conversations before
 calling: The continuall dropping of this
 water hollowes the stone, mollifies and
 softens the heart, preparing it aright to re-
 ceive the seeds of grace. One sting of the
 fiery Serpent in the wildernesse drives the
 pained Israelite to look up for remedy to
 the ⁱ brazen Serpent, there let up: so when
 the Conscience is, as it were, stung with
 the bitings of the ^k old Serpent the Devill,
 by the sight, and smart for sinne, Then flies
 the

the Penitent, and sobbing soule for ease, and remedy to the True brazen¹ Serpent Christ Jesus, who hath broken the teeth, and plucked out that^m sting which so much pained the good soule. Theⁿ sight, and sense of misery by sinne is the sure preparatory meanes to seek, and finde a remedy by mercy; as when the powers of the jaylors soule were shaken, with as strong an earth-quake; as the Prison it selfe was, Then, but not till then, hee^o sprang in to Paul, and Silas, desiring both ease, and direction, from the guilt of sinne, unto the life of Christianity: The like to which wee read of S. Peters Converts, when they were^p prickd in their hearts, then they cry out, What shall wee do to bee saved?

2. Secondly, Christs Resurrection was^a Integrall, whole in every part, a most complete, and perfect Resurrection; he had nothing wanting, or defective in his body, which now arose in incorruptibilitate, as^r Primasius speaks, in an absolute incorruption, yea, and impossibility of returning back againe to Death, He being risen dieth

1 John 3. 14.

m 1 Cor. 15.
55, 57.

n Initium salutis, noticia peccati: qui peccare se nescit, corrigi non vult. Sen.

—Frustra medicantis auxilium expectas, qui vulnus non detegit. Boetius.

o Act. 16. 29.
Non potest scire quo modo morbos curare conveniat, qui undè hi sunt, ignorat. Cornel. cels. de Re Med. lib. 1.p Ad. 2. 37.
A man were better feele wrath then nothing. D. Sclater, in sick souls salve.q Thom. 3. a qu.
54. Art. 2.r Primasius in 1. ad Corinth. c.
15. v. 20.

o Asm. 6. 9.

p Raymund. a
Sabunde, in
Theolog. Na-
tural.q Psal. 119.
128.

° no more, death hath no more dominion over him; for he arose *Immortalis Totaliter*, as ^p Raymundus à Sabunde saith, Totally Immortall. Now his Resurrection being an example of ours, from hence wee are instructed to a Totall, Integrall, and Universall abrenunciacion of all sinne, unto the contrary reformation. A Christian must be ὅλος ἐν πᾶσι, whole in regard of sincerity, universall in regard of the extent of his obedience, unto ^q all Gods Commandements; for hee that allowes himselfe in any one knowne sinne, cannot bee said Truly to hate any sinne; even as a loose adulterer that hath many curtisans, but some one above the rest, on whom hee doates, on whom his luxurious affections are more intensively enamoured, though hee entertaine the rest but onely in a generall salute, and so goes them all by, to glut himselfe with pleasure on that one: Though the manifestation of his carnall love be greater to this one, then to all the other, yet hee cannot properly be said to hate any of the rest: But a Christian must not onely, as Herod,

Herod, be at his [^rmany] things, nor as Agrippa, at his [^ralmost,] nor as Naaman, at his Rimmon, and his being pardoned in [^rThis] though but an onely minion: but he that is in Christ must bee a new Creature throughout, and^u altogether; ^{*}all things must become New, in heart and affection, in life and conversation, in body, in soule, in spirit, ^yWholly, Integrally, Universally; for so was Christs Resurrection. 3. Thirdly, Christ arose speedily, the ^{*}Third day from his death; and that no sooner, nor no later: first, saith ^aAquinas, to shew the Truth of both his Natures; it behoved him to rise quickly, least if his Resurrection had beene deferred till the end of the world, the Truth of his Divinity might, with his omnipotency, have beene suspected, as if hee ^bcould not have raised up himselfe before; and it behoved him to lie till the third day before hee arose, least the Truth of his humanity, and his death might have beene questioned; now continuing in the grave untill the Third Day, (so that the grave to our Saviour was not onely Sheol, but also

^r Mar. 6. 20.^r Act. 26. 28.^t 2 King. 5. 18.^u Act. 26. 29.^x 2 Cor. 5. 17.^y 1 Thes. 5. 23.^z Luke 24. 46.^a Thom. 3. qu. 53. Art. 2. in corp.^b See John 10. 18.^b Shacath,

b Ep. Laſke, quā
ſupra. p. 152.

^b Shacath, not onely a greedy ſwallower, but a ravenous digeſter alſo) it's manifeſt, that his Death was True; No Apoplectick extaſie being compatible with life, (under favour) above three dayes. Secondly, Hee roſe the third day, that is, ſpeedily, no long delay intervening betweene his Diſſolution, and his Reſurrection; to bee a Patterne to us herein of our ſpeedy, and ^c early ariſing out of the grave of ſinne unto the life of grace; *Ne differas de die in diem*, ſaith ^d Siracides, Make no tarrying to turne to the Lord, and put not off from day to day. I love them that love me, ſaith God, and they that ſeeke me early ſhall finde me, Prov. 8. 17. God loves ſuch as bee *aurorantes ad ſe*, that with the firſt peeping of the day give up themſelves to God: Let us with *Abel* offer up the ^e firſtlings of our Time, in Sacrifice to God, we ſhall [ſo] be the firſt in his acceptance: Let us die the wooll of our infancy and youth, into the graine colour of ſanctity, that when our dayes are woven into more yeares, wee may never after change colour. Awake up my glory, ſaith King

c Luke 24. 1.

d Eccles. 5. 7.

e Gen. 4. 4.

King David, awake Psalterie, and Harpe, I
my selfe will awake right early, Psal. 57. 8.
Or, as some render it, *Excitabo auroram*, I will
stirre up the morning, *non illam ut me à somno*
excitet præstolabor, sed illam ego morantem exci-
tabo, saith ^m *Granatensis*. And surely, my Be-
loved Christians, would wee, as now it's
a high time, awake out of the sleepe of our
carnall security and sin; and as *Bildad* ad-
vised *Job*, seek unto God [° betimes,] surely
now he would awake for us, and make
the habitation of our righteousness prosper-
ous: Yea, if thus we would awake, and
arise from the dead, in the first Resurrecti-
on, Christ himselfe shall give us ^p light; that
is, himselfe: for so old *Simeon* calleth him,
The ^a Light to lighten the Gentiles; and, in
thy ^a light, O blessed and sweet Saviour, we
shall surely see light.

This was the way that a * bright starre
pointed out unto me lately, as yee all know,
and the readiest affections of mine heart,
lending mee winde and sayles at will for
present, would now put mee on to steare
amayne in the same course: This was the

M

Musick

^m *Granatens.*
tom. 3. concion.
de temp. rom. 1.
in die S. Pasch.
ⁿ *Rom. 13. 11.*

^o *Job 8. 5, 6.*

^p *Eph. 5. 14.*

^q *Luk. 2. 32. &*
Job 1. 9.
^a *Psal. 36. 9.*

* Dr. Peterson,
the reverend
Dean of Exeter,
in his learned
and elegant ser-
mon upon *Eph.*
5. 14 preached
in the Cathed-
rall of Saint
Peter there, upon
Easter day 1639

Musick that so tooke our eares, and hearts, upon the solemne Festivall it selfe : Oh that as the voice and eccho in the woods, that most divine Sermon, and our true Practice, might make up one sound, and termination !

b Exod. 32. 1.

I confesse, my meditations have, since that time, as *Moses* on the Mount, ^b stayed long upon it; and were it not that I justly feared my jarring notes would marre that taking harmony, I could yet winde up mine instrument a while longer; but so divine an *Orpheus* could not but draw even the stony heart to follow : Doe then, what then you heard; I will assure you, it is that which leads the way directly to the life eternal, in this my Text: Concerning which, if ye would now enquire of me, and aske me what it is, I must needs tell you, that its that, which sooner swallowes up our thoughts in wonder, then it can become capable of but a competent expresseion by our speech: its better knowne indeed by True fruition, then discourse: Therefore leaving that, let us now rather all pray, so

to

to bee enabled all to feed upon the flesh,
and to drinke the bloud of Christ by faith,
that in the issue, we may make sure of the
full fruition of the same; and in the end of
all things, obtaine infallibly the ^e end of all
our faith, even the salvation of our soules;
and this through the alone merits and me-
diation of the same Jesus Christ the ^d righ-
teous, who hath risen from the dead, is ^e as-
cended up into Heaven, there to ^f prepare
those eternall mansions of blisse, promised
to all that cleave unto him by a true, effe-
ctuall, and lively faith, even for ever and
ever. Unto him, with thee, O righteous Fa-
ther, and thy blessed incomprehensible Spi-
rit, our God in Unity, our God in Trinity,
be all honour, and praise, thanksgiving, im-
mortality, dominion, salvation, and
glory in the ^g Church, through-
out all ages, world with-
out end. *Amen.*

c 1 Pet. 1. 9.

d 1 Job. 1. 1.

e Eph. 4. 8, 9.

f Job. 14. 3.

g Eph. 3. 21.

FINIS.